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Notices of the Early Life of Archbishop Secker.

[From "Hallamshire. The History and Topography of the Parish of Sheffield, in the County of York: with Historical and Descriptive Notices of the Parishes of Ecclesfield, Hansworth, Treeton, and Whiston, and of the Chapelry of Bradfield. By Joseph Hunter. Folio. 1819.—Pp. 166—168. Note 4.]

THIS prelate, like many other persons who have attained stations of eminence to which at the outset of life they seemed to have no pretensions, had his enemies. One means which they adopted to shew their dislike was to recall to the public observation the circumstances of his birth, baptism, education, and early connexions in the Dissenting body. But it is remarkable that after all, little seems to have been discovered; for it is certain that little that is clear and satisfactory has ever been laid before the public respecting that period of his life which passed before he went over to Paris to pursue his medical studies. His chaplain, who published a review of his life soon after his decease, has given us very scanty notices of the first four-and-twenty years, and has passed over unnoticed the friends of that period, who had doubtless no inconsiderable influence in forming the prelate's mind to that excellence which he has so well described, and for whom it is known that the prelate himself continued to cherish no common regard. The subject may now be considered without heat, partiality or prejudice. I shall therefore throw together a few notices of his early life, principally collected from original but authentic sources.

THOMAS SECKER was one of a large family in respectable but not affluent circumstances. They were a family of Dissenters, and his brother, Mr. George Secker, continued a Dissenter to the last, and was a member of Mr. Fletcher's congregation at Coventry. To what society the parents of Secker belonged is not quite evident, as it is believed that there was no

congregation of Dissenters very near to Sibthorp, in Nottinghamshire, the place of their abode. Thomas Secker was born in 1693, and was one of the youngest children, if not the last born. While he was still in his infancy, an elder sister became the wife of Mr. Richard Milnes, a respectable tradesman at Chesterfield, father, by a second marriage, of Dr. Richard Milnes, a highly respected physician of that town, not long since deceased. To this sister devolved much of the care of Secker's earliest years, and hence it is that we find him a pupil in the grammar-school of Chesterfield. Mr. and Mrs. Milnes were both Dissenters: and when it was the intention of his friends to devote young Secker to the ministry, it was natural that they should think of sending him to Attercliffe, where Mr. Jollie's academy was then in the height of its reputation, and only fourteen miles distant from Chesterfield. This was in 1708 or 1709. At this early period of his life there was much of the gaieté du cœur about him, and perhaps more of sprightliness and levity than was common among the Dissenting youth of those times.

Stories have floated down of foolish pranks played by the students of Mr. Jollie's academy in the time of Secker, which seem to receive some countenance from the following passage of a letter from the Rev. Thomas Cooper, a Dissenting minister at Houghton Tower in Lancashire, where he settled soon after he had left the Attercliffe Academy: "I hear T. Jollie and Bowes are gone to London, and that the mad work at Morton's has caused the tutor to have a stricter eye over his pupils. I cannot but imagine that the new set will far outstrip the old ones in all sorts of learning, and that such famous discoveries as Mr. Taylor's are every day made in order to edify the young generation. I long to hear some private news you have stirring amongst you. Pray, Sir,

favour me with some remarks on the place. I hear the house is turned topsy-turvy, and a strange degeneracy there is since I and some others left it. I desire you will be pleased to send me some psalm tunes, and present my respects to my son Secker, to George, and the rest of my friends thereabouts." This letter bears date the 8th of Oct. 1709. It has been questioned whether Secker ever communicated with any congregation of Dissenters. This seems to be put beyond controversy by a list which still exists of the members of Mr. Jollie's Church at Sheffield, in which the name of Thomas Secker appears along with the names of other young men, students in his academy. The precise time of his residence in the family of Mr. Jollie does not appear. In 1711, he had left Attercliffe and was in London. There he was introduced to Dr. Watts, at whose suggestion he entered himself as a student for the Dissenting ministry in an academy established by Mr. Jones, a man of real learning and great abilities, at Gloucester. His letter to Dr. Watts, written soon after his admission into this academy, which has been often published, describes the objects and plan of study, and exhibits the young writer in a favourable point of view. The same satisfaction with Mr. Jones, and with his situation, he expresses in a letter written in the same month to his sister, Mrs. Milnes, a copy of which is now before me. Mr. Jones was then intending to remove the academy, which had been held in a close part of the town, to a country situation, a change which Secker seems to have much approved. He speaks of his intention to spend the ensuing vacation among his friends at Chesterfield.

In this academy he spent four years; and they were four years well employed. This was the full term of a student's residence. At the conclusion of it, the regular course would have been, that he entered upon the practice of his profession by undertaking the charge of some congregation of Dissenters. This, however, he did not do: and the silence of those who could have set the question to rest, has left a material point in his early history affected with some uncertainty, namely, whether he ever intended to take the

charge of any Dissenting society. I mean only the silence of those who wrote under instructions from his Grace's family; for it has been asserted over and over again, by persons living in the neighbourhood of Chesterfield, who remembered him when visiting there, that he offered himself as a candidate to the small society of Dissenters in the little town of Bolsover. Mere silence, on the other side, without any positive denial, can hardly be taken as a counterpoise against the concurrent testimony of several persons: and the only part of the tradition which can, I think, with any pretence of probability be set aside, is, that he was a candidate, and not merely an occasional supply. For it appears from evidence before me, that in the autumn of 1715, when he had just left Mr. Jones's academy, Secker was at Chesterfield; and it further appears from Neal's list of Dissenting congregations made in that very year, that Bolsover was then destitute of a minister, and that the congregation was under the temporary care of the Rev. Mr. Thomas, the minister at Chesterfield, on whom Mr. and Mrs. Milnes attended, and who was an intimate friend of young Secker. Under these circumstances, nothing can appear more probable to those who know any thing of the usages of Dissenters, than that Secker might occasionally relieve his friend from a journey of seven or eight miles; and officiating to a vacant congregation as a young and unengaged minister, he might easily be mistaken for a candidate. Nor is any thing more probable than that if he did aspire to a situation in every way unworthy his talents and acquirements, the members of the Bolsover congregation might be little disposed to invite him to make a permanent settlement among them. Those sprightly and agreeable manners which at this period of his life recommended him to the affectionate regards of his family and acquaintance, would be no recommendation to a country society of Dissidents, in whom little of the old Puritan character was, it is probable, effaced, and who were unable to comprehend the value of a young man possessed of a vigorous understanding, considerable theological knowledge, and piety, genuine but rational. What would be the effect of a cool

reception from such people as the congregation at Bolsover must have consisted of, upon his ardent and aspiring mind, there were probably at that time those who could foresee.

He left Chesterfield in the winter of 1715, 1716, and he next appears in London. He seems to have then laid aside all thoughts of engaging in the ministry among the Dissenters, but he still retained the principles, religious and political, which he had imbibed during his education among them. His biographer has very justly observed, that when he was a young man his letters were "full of imagination, vivacity and elegance." This long note shall be further enlarged by a few extracts from a small collection of letters addressed to his brother and sister Milnes, which will be found further illustrative of his early character and history.

—
"London [Jan. 1716].

"We had a very loyal and civil mob on Thursday night, with illuminations in every house, and a great number of bon-fires. In one over against Bow Church they burnt the Pretender, the Pope, Earl of Marr, Duke of Ormond, and Lord Bolinbroke, in figures, which they intended at first to have carried in procession with great pomp, but the King forbad it. At another, I was agreeably entertained with a concert of warming-pans, carried by gentlemen very well dressed round the fire, and played upon by others following them with white staves. A very proper sort of music, and well received by the company. Some little disturbance there was on the other side, but very inconsiderable. Only in Cousin Brough's parish they had the impudence to toll the bell almost all day, as at a funeral. It is reported here with the utmost confidence, by men of note, that the Pretender is certainly under arrest for several millions, by the Duke of Orleans' order, in Lorraine. The town agrees very well with me, and I hope will continue to do so. Pray give my service to Mr. Thomas, and tell him Alderman Ludlam is a more obstinate, blind Tory than ever, and will scarce believe Marr's declaration genuine, or that there was any such thing as a rebellion in Scotland, unless it was by the Presbyterians: however, he retains his usual civility to me, and makes me very welcome."

—
"London [March, 1716].

"Now I talk of news, did you see the strange light in the skies last Tuesday

night? If you had as much of it as we, I doubt not but you have monsters and prodigies enough to fill a sheet with. Here it has been improved into armies fighting, heads appearing, and what not. One good woman in Moorfields sat preaching and preparing us all for the day of judgment. Another, who had a greater turn to politics than religion, explained it against the King for not reprieving the two lords, till another informed us it was actually done, and so spoiled the scheme. But the best conjecture I heard was, that it was Lord Derwentwater's soul marching in state out of purgatory. Since then, indeed, I have met with some people (who were doubtless either Presbyterians or Atheists) that imagined the whole business was only a quantity of matter, of which, by reason of the hard weather, the air must be prodigiously full, set on fire by the increasing heat of the sun, as is very usual in cold countries. But a profane account as this I hope you will pay little regard to.... For all this summer, if my health continues, I shall not be able to stir one step, except for one week to Oxford. Yet I sincerely profess, all the variety and novelty of this great city would not equal the pleasure of an entertainment with an honest, learned, good-natured friend or two at such a place as Chesterfield."

—
"London [July 26, 1716].

"DEAR SISTER,

"Well, Mrs. Milnes, if you will not give me an account of your journey to Lincoln, I will give you one of my ramble to Oxford: for I can only deal with you as I do with people on the road. I first stand still, and see whether they will turn out, and if they will not, I then turn out myself: you must know, then, on Friday night I had been playing the good fellow, and, coming home about twelve, found a summons down to Brentford next day, in order to go to Windsor on Monday. I obeyed very readily, and resolved to kill two birds with one stone, and to go to Oxford at the same time. For I had just then received news that Miss (I cannot spell that ugly name) was married beyond recovery; and travelling you know is an old remedy for desponding lovers. . . . I left the company and went to Oxford. There I met with an honest friend I had not seen of two years before, and in him with all the pleasure I could wish for. We talked our own talk without controul, and railed at the University as freely as they do at somebody else. I hope you do not think I mean the King; for I can assure you, while I was there a very considerable person

said publicly, 'We had the happiest king in the world, for he was sure of the Church's prayers while he lived, and had a double right to go to heaven when he died, both as he was a cuckold, and as he was the Lord's anointed.' Nor is their respect for his friends unworthy in the least the duty they bear to him. If a man of zeal for the government does but perform the least action that is remarkable and out of the way, he is sure to see the face of his betters, and meet with a reward to the full: whereas a man of contrary principles may do what he will without the least danger of such a favour. As to the libraries, manuscripts, inscriptions, and such fine things as I saw there, an account of them will afford no great entertainment.... I am just going to lose all my company. Mr. B. is going over into Flanders, and Mr. Chandler's son, of the Bath, [afterwards Dr. Chandler,] who has lodged with me these four months, has got a place of seventy pounds a-year, and is to leave us next week, as I would do the town if it was not chiefly for one reason. I have a very good opportunity of studying natural philosophy, and particularly anatomy, this winter, which I know not whether I shall ever meet with again, and, therefore, would willingly improve now, for it is a study of a great deal of pleasure, and may be of some use.... Pray desire Mr. Milnes to let me know what I am in his debt, for I had need consider how matters stand with me whilst I live here: and besides, I must lay out twenty or thirty pounds in books this winter. I believe the lead mines must be melted down, if they will but sell well; and then, Mrs. Milnes, your five pound comes."

(Without date.)

"I have, through the goodness of God, pretty well recovered myself by the using of exercise and eating little, which I continually find the best physic; for the original of all my disorder is the badness of my stomach. I wish brother would order me some money by Mr. Bowes as soon as he can conveniently: how much I do not determine, because whether I have ten, fifteen, or twenty pounds, it is pretty much the same to me, only sending often is more troublesome to me, and if he has enough by him, not more convenient for him.

"Mr. Bowes [afterwards the Irish Chancellor] is fixed in the change of his religion, notwithstanding all I could do. I wish he has not forsaken us, like Demas, having loved the present world."

"November, 1718.

"I know not whether I have told you

that I have thoughts of going to France some time in January, but am not resolved as yet."

—
"DEAR BROTHER, *Calais.*

"I went on board at Dover last night about two o'clock: we came over against Calais by eight, but the weather being misty and dark we kept out till about two, and then landed in good health. I was very little sea-sick. We set out in the Paris coach to-morrow morning, and shall get there this day sevensnight. We have been examined, on one account or another, at four several places, but treated with much civility. The town seems not much preferable to Chesterfield, either for beauty or largeness, but fortified to the sea, and carefully guarded. I observe the soldiers are not near so well clothed as ours. I hope I shall find the country cheap. Our passage in the coach will cost us but twenty-five shillings,—and we have a bottle of Champagne before us, that would cost you perhaps seven and sixpence, and stands us but in eighteen pence. You shall hear from me as soon as I get to Paris, and if, in the mean time, you have occasion, you may direct to me thus: 'A Monsieur Monsieur Secker, (for in this land of ceremony one Monsieur will not serve their turn,) au Café de Grégoire.' I find myself able to talk French among them better than I expected, but here every body talks English."

—
"*Paris, June 13, 1719.*

"DEAR SISTER,

"I am very much concerned at your illness, and the more so, because it hinders you from writing to me. Your complaints will always be matter of grief to me, but the hearing them from yourself will be pleasant. Let it be a short letter, let it be ill wrote, let it be as it will,—but if you have any ability to write, it will always be a joy to me to receive letters from you, and I hope some advantage to you to write to me. I have not time for a long letter now, but I was not willing to let three days more pass without giving you a fresh assurance of the part I take in all your afflictions. Would to God I could do more for you, or that I was nearer to you to do what I could. Supply for me as much as you can what I ought to do, and endeavour to make yourself something more easy for my sake under all.".... [Mrs. Milnes died in the November following.]

—
"*Paris, November 6, 1719.*

"I shall be obliged this winter and the next year to extraordinary expenses, besides maintaining myself, which I must

go through and fit myself for my business the best I can, whatever be the event. If I had had the good fortune to have lodged only two hundred pounds in the public stocks here when I came first, I might have gained by this time four or five thousand pounds, a sum which would have set me perfectly at ease all the rest of my life. But we must never blame ourselves for not doing what nobody could foresee a probability of success in. It is true, the profession of physick is a lottery too, and has, perhaps, as many blanks in it as any other: but it was the only way I had to dispose of myself; and supposing the worst to happen, I shall only be obliged to lead a more private life in a more private way than I needed to have done before I entered upon this adventure."

—
"Leyden, December 20, 1720.

"DEAR BROTHER,

"You will be surprized at the date of this letter; but my coming here was so very sudden, that I had no time to send you or any body word of it, nor even to see my aunt Brough, though but eight miles off. I landed but two days ago, therefore can say nothing of the country. Nor can I be certain how long I shall stay, but it will be no longer than is necessary to get a degree, which I hope may be done in two months."

—
"London, April, 1721.

"I obtained the degree and arrived here last Thursday."

—
"Exeter College, Oxford, 1721.

"When I came down here about a week ago I found your letter dated Nov. 15th, though I had given express orders that all letters should be sent up to London to me. I would not have you be positive that you guess right about my affair of importance. There are more affairs than one of importance in life. Whatever it be, it is very much at a stand at present, and yet may possibly go on again.... If you write to me here, where I shall stay only a fortnight longer, it is proper not to give me my title."

—
"London [early in 1722].

"The uncertainty I was in about putting on a gown is over; for I was ordained by the Bishop of Durham yesterday. I believe his lordship intends to take me down to his diocese next summer. If so, it shall be hard but either going or coming I will see you."

—
"St. James's, Dec. 21, 1734.

"DEAR BROTHER,

"You have always shewn so friendly

a concern about every thing which related to me, that I ought to make you acquainted with the honour the King hath very unexpectedly done me, of nominating me on Thursday last to the bishoprick of Bristol. Far from making application for any thing, I had not the least suspicion the day before, that I was thought of; and, indeed, the account that I was pitched upon gave me uneasiness, not pleasure. For I have already as much business in the management of this parish as I know how to go through, and the income of that bishoprick is so small, that it will not, in less than four years' time, pay the present expense of coming into it. But all my friends agree, that as it is thus providentially laid in my way, I ought to accept of it, and as it is a mark of his Majesty's regard, to accept it thankfully. This, therefore, I have accordingly resolved upon, and hope God will enable me to discharge the duties of the station I am called to. If you write to me soon, make no change on the outside of your letter, nor in the inside even. I had the pleasure of seeing Mr. Clarke last week, and hearing that our friends at Chesterfield were well. I desire my humble service to them all, and am,

"Your loving brother,

"THOMAS SECKER."

—
SIR,

BY way of an *addendum* to my paper on the doctrine of Necessity, (pp. 7—11,) I should wish briefly to state the objections which are brought against this doctrine, and briefly to reply to them.

Objection. The doctrine of Necessity annihilates the distinction between virtue and vice.

Answer. The objection is not true. A benevolent deed will retain its character, though the doctrine of Necessity be admitted. But if the actions of men proceeded from a self-determining power of the will, then, indeed, as they would indicate no disposition of the heart, they would have no moral quality, and the distinctions of morality would be set aside.

Objection. The doctrine of Necessity subverts the foundation of praise and blame.

Answer. Then praise and blame, according to the observation just now made, can have no foundation at all. The truth is, we view moral beauty with complacency, and moral deformity with disgust; and praise and blame are the expressions of these sentiments.

Hence may be explained the origin of what is termed remorse.

Objection. The doctrine of Necessity, if true, renders man an unfit subject of reward and punishment.

Answer. The objection is false, unless it can be shewn that, upon Necessitarian principles, reward and punishment cannot operate to the formation of virtuous affections, which, were man really constituted upon the principles of Philosophical Liberty, they certainly could not. But as the objection chiefly respects *future* punishment, it may be observed that, if this punishment is considered as corrective, the difficulty vanishes. The case of the wicked, indeed, compared with that of the righteous, may seem to reflect upon the goodness of the Universal Parent. But that there should be gradations of happiness seems to be the favourite law of Providence; nor is it more incumbent upon the Necessitarian than upon any other man to vindicate this appointment. But let it be supposed that future punishment will *not* be corrective.* Let the Libertarian reconcile this supposition to the Divine benevolence, and the same solution of the difficulty which will serve for him will do for his opponent.

Objection. The doctrine of Necessity makes God the author of sin.

Answer. If the moral evil which exists in the creation is conducive to good, no difficulty arises from its introduction; if it is not, when the advocate of Liberty shall have vindicated the Divine perfections, the Necessitarian may avail himself of his vindication.

Objection. The doctrine of Necessity leads to moral inactivity.

* Dr. Paley speaking of human punishments properly considers them as founded on utility, and observes that *the retribution of so much pain for so much guilt*, which we expect at the hand of God, does not obtain here. Query. Do we see any reason why pain should follow guilt if it could be of no advantage either to the sufferer or to others? The experience of life has caused guilt and suffering to be associated in our minds; but do we not deceive ourselves if we fancy that we perceive a connexion between them which, independent of *all considerations of utility*, rests on the abstract principle of justice?

Answer. There is nothing which human folly cannot abuse. But he would deserve the palm for folly who should refuse to exert himself for the promotion of his own happiness because the series of human actions is predetermined, while experience and observation concur to convince him that what a man soweth that he also reaps. Suppose a man to be afflicted with a disorder for which he believed that a particular medicine was a certain cure. What should we think of him if he refused to apply the remedy from a persuasion that it was predetermined whether he should or should not recover?

Objection. According to the doctrine of Necessity, our actions are not properly our own, and there is but one will in the universe.

Answer. Our actions are in a sufficiently proper sense our own, as they are the result of human powers. With respect to the latter part of the objection, that there is but one will in the universe, this in a sense is true, and to the Christian Necessitarian a glorious truth it is. Believing in the infinite wisdom, power and goodness of the Great First Cause, he will see reason to consider all events, whether pleasurable or painful, and all actions, whether morally good or morally evil, as equally essential to the harmony of the creation, and equally conducive to the ultimate happiness of mankind. Thus, in his view, as in that of his Maker, all *real* evil is exterminated from the universe. Hence, if he properly reflects upon his principles, he will find in them the most powerful aids to devotion and benevolence.

As I have not trespassed long on the time of your readers, I will, with your permission, detain them a few moments by turning to another subject. The other day, upon reading Plutarch's *Consolatio ad Apollonium*, I was led to reflect a little upon a favourite maxim of the ancient philosophers, that, in grief occasioned by afflictive bereavements, it is the part of a wise man *temporis medicinam ratione præcipere*. I will not bring forward quotations in evidence that such was their maxim, but will simply state to the English reader that, according to the opinion of these philosophers, it is the

part of wisdom to remedy grief by reason, and not to wait for the alleviation which time would otherwise bring with it. This sentiment affords a striking, but not the only proof, that the ancients attributed to reason much more than it can justly claim. It seems also to shew that they were but little acquainted with the constitution of the human mind. A little just reflection would have taught them that the effect of time in mitigating sorrow is not to be anticipated by any act of the understanding. It is almost needless to remark that time diminishes grief, by causing new impressions to succeed to old ones, and that, by engaging the mind in interests which arise out of new occurrences, it gradually weakens the recollections by which the painful events of a former period had been succeeded. But by what effort of reason is this progressive operation of time to be superseded? Experience, indeed, sufficiently proves that no mental energy can effect, without the aid of time, what time, without the aid of reason, seldom fails to accomplish. But what topics of consolation had reason to offer which could render the lenient hand of time unnecessary to the mitigation of human sorrow? That it is wise to bear with patience what it is impossible to avoid; that whatever sufferings visit the individual, he is not the *only* sufferer; that if we lose our friends by death, they escape the evils which might have awaited them in a longer life, and at the worst are only as though they had never been.* Such, and no better than such, were the considerations which philosophy could suggest to soothe the anguish of an afflicted heart. How inferior to the assurances of Christianity, that this mortal must put on immortality, and that suffering is a part of a wise and benevolent discipline which may assist to prepare us for everlasting happiness in the life to come! Not, indeed, that these assurances will immediately calm the agitated spirit, or produce the effect

* When the ancient philosophers speak of a future life in circumstances which put their faith to the proof, they generally state the hypothesis of annihilation, together with that of a future being, and in such a manner as to render it dubious to which their minds inclined.

for which philosophy in vain invoked the aid of reason. Time still supplies the only certain cure for the agony of poignant grief. And if affliction has a beneficial influence on the human heart, it is right that the remedy should not be instantly at our command. But while the philosophers of old demanded of reason to perform the work of time, they not only demanded what the law of nature forbids, but shewed that, while they felt grief to be an evil, they were strangers to the considerations which are best calculated to soften its severity, and had no proper conception of the present state as a scene of moral discipline. Whence, indeed, should they have had this conception, when, as Cicero expressly informs us, there was nothing on which both the learned and the unlearned differed so much as on this, whether the gods pay any regard to the concerns of men?

I shall be believed when I say that I am not disposed to despise or undervalue the ancients; but truth compels me to confess that their philosophy falls lamentably below the discoveries of revelation; discoveries which he will value most who endeavours to ascertain what unassisted reason can do by carefully examining what it has done.

E. COGAN.

SIR,

Feb. 1820.

AS you have given (p. 11) one curious passage from Archbishop Tillotson's Sermons, allow me to furnish another. It relates to the probability of modern missionaries amongst infidels receiving miraculous helps. These passages and others that might be pointed out prove that Tillotson wrote his sermons *currente calamo*, and that he introduced into them whatever occurred to his mind at the time of writing; and this perhaps constitutes one of many causes of the interest which, after the lapse of more than a century, is still taken in his works.

The opinion to which I refer is hazarded at the conclusion of a sermon "Of the Gift of Tongues," (S. excvii. Works, 8vo. X. 307,) and is thus expressed: "It is not good for men to be confident where they are not certain; but it seems to me not impossible, if the conversion of infidels to Christianity were sincerely and vigorously attempted by men of honest

minds, who would make it their business to instruct those who are strangers to our religion in the pure doctrine of Christianity, free from all human mixtures and corruptions: it seems to me in this case, not at all improbable, that God would extraordinarily countenance such an attempt, by all fitting assistance, as he did the first publication of the gospel: for as the wisdom of God is not wont to do that which is superfluous, so neither is it wanting in that which is necessary. And from what hath been said upon this argument, the necessity seems to be much the same that it was at first.—I would not be mistaken in what I have said about this matter; I do not deliver it as positive, but only as probable divinity, no wise contrary to Scripture, and very agreeable to reason."

The good Archbishop's "probable divinity" is certain verity at Rome; but I apprehend that it will occasion a smile every where else. The history of modern missions is not a tale of miracles, but a history of grammars and dictionaries.

R. B.

SIR,

THE following narrative I copied some years ago from a scarce tract in Sir William Musgrave's Collection, in the British Museum. It is entitled "The Experiment; or the shortest Way with the Dissenters exemplified: being the Case of Mr. Abraham Gill, a Dissenting Minister in the Isle of Ely; and a full Account of his being sent for a Soldier, by Mr. Fern, an Ecclesiastical Justice of the Peace, and other Conspirators. To the eternal Honour of the Temper and Moderation of High Church Principles. Humbly dedicated to the Queen." 4to. 1705. Though anonymous, it is well known to have been written by the celebrated Daniel De Foe, and was intended as an illustration of the work for which, a year or two before, he was sentenced to the pillory. If it suits the design of the "Repository," it is at your service.

W. W.

ABRAHAM GILL was born about the year 1672, at Rivington, in Lancashire. He received his education partly amongst the Dissenters, but finished it at Brazen-Nose College, Oxford, where he commenced B. A. After

spending some time in the family of Lord Willoughby, of Parham, as his chaplain, he conformed to the Church of England, and was admitted to what they call "holy orders," by Nicholas, Bishop of Chester. His first preferment was to the curacy of Maney, in the Isle of Ely, about 12 miles from Wisbeach. Whilst he officiated in this place, he was well received, and beloved by his congregation; and we find no complaint against him, save that he set an ill example to the neighbouring clergy, by invading the custom of the country, and preaching twice a-day to his people. Having been two years at Maney, he received an invitation from the inhabitants of Wilney, a hamlet in the parish of Upwell, in the same county, to preach in a certain privileged chapel of the parish, of which the inhabitants had the right to choose their own minister. After long and earnest solicitations, Mr. Gill, with the consent of his former hearers, agreed to remove, and accordingly settled with his family in the parsonage or tenement belonging to the chapel at Wilney. Upon his settlement the inhabitants gave a feast, and invited their neighbours to bid him welcome. About a fortnight or three weeks afterwards, the Rev. Dr. Gregg, Rector of Upwell, paid him a visit of congratulation, thanked him for coming, and said he was glad the parishioners were likely to be so well served.

In this chapel Mr. Gill continued about seven years, from 1695 to 1702, preaching twice a-day, and conforming in all respects to the usages of the Church of England. In process of time, however, he became dissatisfied with the Liturgy, and began to omit some parts of it, till his scruples increasing, he omitted it altogether, and confined himself to the service of the pulpit. As the chapel he preached in was a privileged place, and wholly independent of ecclesiastical jurisdiction, he conceived himself not under the like obligation to conformity as if it had been a parish church. Dr. Gregg, Rector of Upwell, hearing of his conduct, went to remonstrate with him, and threatened to put in another curate; but Mr. Gill told him that he was not, nor ever had been his curate, and that it was not in his power to dispossess him, at the same time shewing him his authority for holding

the place. At this the Doctor was satisfied, and never afterwards gave him any trouble.

Dr. Gregg dying after a time, was succeeded in the living by a Mr. Hubbard, who being a weakly man, and in a deep consumption, put in one Mr. Hugh James to officiate as his curate. This man finding his hearers flock after Mr. Gill, vented his displeasure in threatening and malicious speeches; but the incumbent being a pious and peaceable man, would not suffer Mr. Gill to be molested during his life. This, however, did not last long: for in about a year and a half Mr. Hubbard died, and the living of Upwell was given to his curate, Mr. James.

As this Mr. James was a man of a different temper and character from his two predecessors, he resolved to strain his authority to the utmost, in order to dispossess Mr. Gill. His first step was to go to Wilney on a Lord's-day, and demand the pulpit for the morning, which was quietly granted; but Mr. James bent the whole of his discourse against Mr. Gill, railing at him, and setting out the heinous sin of omitting the holy ceremonies. He told him that he ought to lie at the chapel door for three or four months in sackcloth, not daring to tread upon that consecrated ground, begging the people to pray to God for him, to forgive him that sin; to prove which he quoted several popish writers, but not one text of Scripture. His virulent language at length occasioned several people to leave the chapel. In the afternoon there was no sermon; for Mr. James gave notice to the people to meet him after dinner at an ale-house, where he treated them with liquor, and, as a place more proper for the subject, preached the second part of his morning sermon. He desired the inhabitants to set their hands to a petition to the bishop to turn out Mr. Gill; but they unanimously refused.

Being disappointed in this quarter, Mr. James went to London, to lodge his complaint with the Bishop of Norwich; but the inhabitants of Wilney having got scent of his design, drew up a petition to the Bishop, signed by eighty hands, and dispatched it forthwith. On Mr. James's arrival he found himself anticipated, the Bishop telling him that he had heard a good report of Mr. Gill from his neighbour-

hood, that by the right of the place the choice of minister was in the inhabitants, and they testifying to his good behaviour, he could not dismiss him, or credit the accusations of one man against the unanimous voice of the whole town.

Still foiled in his projects, Mr. James applied to the Spiritual Court at Norwich, and about May 1702 procured a citation. This Mr. Gill obeyed, and appearing at Norwich, retained one Mr. Batchelour as his proctor, to manage his defence. But Mr. James did not then venture to proceed any further, and dropped the citation. He, however, renewed it the following August. Whilst it was depending, Mr. Gill had occasion to go to Cambridge, to vote for the election of knights of the shire. There he fell into company with Sir R. Jen—gs, who, pretending friendship to him, persuaded him to give up the chapel of Wilney, as not worth the contest, engaging at the same time, on behalf of Mr. James, that the suit against him in the Spiritual Court should be dropped. To this Mr. Gill consented, though much against the wishes of the inhabitants of Wilney; and, depending on the promise of Sir R. J., omitted to notice the suit at Norwich, where, on his non-appearance, the Court proceeded to pronounce the sentence of excommunication.

Mr. Gill having quitted his charge, accepted a call from a Dissenting congregation in Lincolnshire, whither he removed with his family. In the mean time his enemies were preparing against him a most malicious plot, of which he received sudden intelligence by the appearance of the following advertisement in the London Gazette of Nov. 22, 1702:—"Whereas Abraham Gill, aged upwards of 30 years, middle statured, having some grey hairs, sometimes wearing a light wig, of a sanguine complexion, bold and confident in conversation, of a strong voice and a north-country pronunciation, writing a tolerable clerk's hand, (as having been some time employed under an attorney,) but lately officiating as curate at Wilney, in the Isle of Ely, belonging to the rectory of Upwell in Norfolk, has been detected of forging letters of orders under the hand and episcopal seal of the Right Rev. Father in God, Nicholas, Lord Bishop of

Chester, and being for that and other wicked and scandalous practices prosecuted in the Lord Bishop of Norwich's Consistory Court, has fled from justice; all clergymen are to take notice not to entertain the said Gill as a curate, or suffer him to perform any holy office. And whoever gives notice of him, so as he may be prosecuted, either to Mr. Hugh James, Rector of Upwell, or to Mr. Rob. Clark, at the Consistory Court aforesaid, in Norwich, shall have a good reward for the same."

When the above advertisement appeared, Mr. Gill was on his way from Wilney into Lincolnshire, and arriving at Boston on a thanksgiving day, went to the Dissenting meeting. After service, Mr. Keeling, the minister, took him home to his house, and shewed him the Gazette. Mr. Gill, surprised as he well might be, immediately took horse, and leaving his family at Boston, went into Cambridgeshire, in order, if possible, to sift the matter to the bottom. He there found that one Stephen Clifford, alias Gill, who had been committed to Derby jail for forging holy orders, and counterfeiting the coin, and had been convicted of both, had contrived to break jail, which coming to the ears of Parson James, he, with the assistance of his attorney, Thomas Johnson, of Outwell, trumps up a plot in order to identify this person with Ab. Gill, and procured intelligence to be sent to the jailer at Derby that his prisoner was to be found at Wilney, in Cambridgeshire. At the instigation of James, two men were sent thither to apprehend him; but the jailer receiving intelligence of the plot, communicated it to Mr. Gill, as well as to his men, who returned home without their prisoner. In order to further the scheme, an attempt was made to bring in the aid of perjury; and one man was offered ten guineas to swear that Ab. Gill was the person who broke loose from prison.

After this, Mr. Gill pursued his journey to Cambridge, where he went about openly for fourteen days, when he was surprised by a notice from Dr. Cook, the Vice-Chancellor, to appear before him at Jesus College. Being there charged as the person described in the Gazette, he was committed to the Tolbooth, and loaded with heavy irons. On his appearance at the

Quarter Sessions, Dr. Cook told him he had no charge against him, but that he had received a letter from Mr. James, Rector of Upwell, charging him with various crimes, for which he must further commit him till the next General Quarter Sessions. The manifest injustice of this proceeding caused such an outcry, that Dr. Cook released him upon bail.

This barbarous usage of Mr. Gill, together with his known innocence, so wrought upon the inhabitants of Upwell, that they unanimously invited him to come and preach to them as a Dissenting minister. Upon this he licensed a place in the Archdeacon's Court at Norwich, and duly qualified himself according to law. Mr. Gill having just reason to expect foul play if tried in that part of the country, removed his cause by *certiorari* to the Queen's Bench. His enemies, mortified at this, applied to Chief-Justice Holt for a habeas corpus to remove Mr. Gill to Norwich jail, where he was accordingly taken under the serious charges of felony, forgery, trespass, contempt, and other high crimes and misdemeanours. There he remained till the assizes, when nothing being proved against him, he was discharged. Upon this occasion Mr. James, and his curate, Mr. Lateward, received a severe reprimand from the Bishop of Norwich for their inhuman conduct, and threatened them with suspension.

Mr. Gill being again restored to his people, the two persecuting parsons, James and Lateward, threatened him that if he did not remove, they would send him to prison again. How well they fulfilled their threat remains to be seen. On the 13th of April, 1704, Mr. Gill was served with a warrant requiring him to appear at Wisbeach on that day week. On his appearance he was accused of breeding great disturbances in the parish, by a conventicle, as was the case with such assemblies all over England. Mr. Gill admitted his preaching in a meeting, though not the charge of disturbance, and produced his legal warrant for so doing. This his enemies pronounced a forgery, upon which the justices committed him to the jail at Wisbeach, keeping possession of his license. Here law and justice were notoriously perverted; for even if the charge alleged against him had been illegal, the of-

fence was committed in the county of Norfolk. The Quarter Sessions having passed over without his being noticed, he intended to move for his discharge at the approaching assizes. The plot, however, was now ripe for execution, and he was not to slip them in that way. The persecuting parsons had procured two justices, David Rowland and Francis Fern, to assist them in the conspiracy, and it was contrived that the latter should assign him over to an officer of Impress to enlist him as a soldier. On the arrival of the conspirators, Mr. Gill was sent for out of the prison to attend them at the sign of the Bell in Wisbeach. Here the plot was unravelled; and notwithstanding the interference of another justice, who recommended his being tried, as the judges were in the town, he was given in care to Capt. Marshall, of Col. Lutterel's regiment of Marines, with a warrant for his impressment. Mr. Gill in vain protested against this usage, pleading his exemption not only as a minister, but as a freeholder of England, and a freeman of a corporation. After being kept for six or seven days in a crowded room with pressed men, and without taking off his clothes, he was marched about 40 miles on foot to Cambridge. The fatigue of the journey reduced him to a miserable condition, his feet and legs having swelled, and blood heated to a surfeit. On his arrival at Cambridge he was arrested for debt, and thus by one misfortune delivered from another. This coming to the ears of his enemies, they raised a hue and cry that he was a deserter from the Queen's service.

It was now high time for Mr. Gill to take sanctuary in the law. His first step was to move the Court of Queen's Bench for a habeas corpus to discharge him from the enlistment, and for a rule of court against the conspirators to make them shew cause, &c. Mr. Gill having compounded with his creditors, had returned to his people at Wilney; but his enemies not choosing that he should remain there long in quiet, laid a fresh trap for him. Having obtained a rule of court that he should appear in person to accuse them, they caused him to be arrested again for debt on his way to London, so that before he could procure bail, he incurred contempt of court for non-

appearance, and they by that means escaped. On his arrival in London, Mr. Gill gave full satisfaction to the Court, obtained a discharge of the contempt, and at length triumphed over all his enemies.

The narrative is not pursued any further, but De Foe puts the following pointed query upon it: "He proposes it to the consideration of the clergy of the Church of England, whether such unjust and cruel treatment is the way to confirm the people in their attachment to the Church, or rather, whether they do not wound the Church, drive people from her, fill them with prejudices, and increase the number of Dissenters in the nation?"

SIR,

BOTH the genealogies of Christ, in Matt. i. and Luke iii., were written before the destruction of Jerusalem; it was, therefore, barely possible, that the original writers could commit gross mistakes. The pedigrees were matter of public record. Each family preserved its own, or was at least accurately acquainted with it, as their property in land depended singly upon such records, written or traditional.

The difference between the two Evangelists is accountable from hence, that the genealogy in Matthew was that of Joseph, the father of Christ, who was descended from David through Solomon; and St. Luke states that of Mary his mother, who descended from David, through Nathan, another son of his.

Whence comes it then, that Luke represents Joseph as the son of Heli, who was the father of Mary? The answer is, that there is a case in which the pedigrees described the son-in-law, as a son; when he married the daughter of a father who left no son, in order to preserve the name of the father, who died without male issue. This explains the phrase, "as allowed by law," and refers to Joseph as the son of Heli, see Luke iii. 3.

As to other difficulties in either genealogy, it is observable that both Hebrews and Arabians were apt to be less precise than professed heralds are in their genealogies. They often omit several generations, and call a grandson or great-grandson, and the Ara-

bians, even a tenth lineal descendant, by the description of a son, either through ignorance of the intermediate descendants, or because they knew the person named to be in the line, or for some other reason.

As genealogy was so very important among the Eastern nations, in their family traditions, their civil property, and their general history, they studied various means to assist and facilitate the memory of their ancestors, one of which was, to divide a pedigree of many generations into different sections, each containing a round, or perhaps sacred, number of 7 or 10 or 14, &c., and in order to make that tally, it was their practice to cut off one or more generations. St. Matthew adopts this method, in dividing the sacred genealogy into three sections, each of fourteen generations, probably because he could find no more than that number in Moses and the book of Ruth, for his first section, though there must have been more.

In the second section, from David exclusively to the Babylonish Captivity, three are omitted, ver. 8. Whether any are omitted in the third, from the Captivity to Christ, cannot be precisely affirmed or denied. In the 530 years, from the return from Babylon to Christ, sixteen generations might be expected, according to the usual computation; but admitting some late marriages, and some in the line to have been born late, we may extend the generations to forty years, and so need not suppose any omission.

In vers. 3 and 4, Juda begat Pharez, and Pharez begat Esrom. When he removed from Palestine into Egypt he took one or perhaps both with him. The Israelites dwelt in Egypt 430 years, and when they left it Naason was the head of the tribe of Judah. Here were evidently some omissions, in which St. Matthew was authorized by Moses, who named only the sons and grandsons of Jacob, who went out, and then their offspring who returned with their immediate fathers, leaving out the intermediate generations.

That Salmon begat Boaz by Rahab, is not warranted in the Old Testament, not even in the book of Ruth, but Matthew might receive it from a family tradition, perhaps recorded marginally in the pedigree of that tribe. He

might be one of the spies protected by Rahab, and might have a son by her, from whom Boaz descended, the chasm between whom and his ancestor Salmon is accountable from the oriental manner above-mentioned.

In ver. 8 is an omission of three kings between Joram and Ozias, upon the principle of reducing the number, for the convenience of memory, to fourteen in the section.

In ver. 11 is an omission of a different sort, not by St. Matthew, but by the Greek translator, who, having a defective Hebrew copy before him, neglected to count the numbers, which would have led him to the deficient generation. Matthew most probably wrote thus in Hebrew: *Josias begat Jehojakim and his brethren, and Jehojakim begat Jehojakin* (Jechonias) *about the time they were carried away to Babylon.*

Zorobabel, in ver. 12, is the famous head of the tribe of Judah, who led the people back from Babylon, as mentioned in the book of Ezra and the Prophet Haggai. The Zorobabel in Luke iii. 27, is a different person from him, notwithstanding his father was likewise called Salathiel, as appears from their ancestors and descendants, the one being traced up to David, through Solomon, and the other through Nathan, another son of David. We likewise find a third Zorobabel in 1 Chron. iii. 19.

The ancestors of our Lord, in the third section, from Abiud, occur not at all in the Old Testament, nor even in the books of Maccabees, where the sovereignty itself is so transferred to the priesthood, as if the house of David and their pretensions were sunk in oblivion. Nor are they mentioned by Josephus. There is, indeed, a register of some descendants of Jechonias in 1 Chron. iii. 18, which brings them down to the tenth generation from him, and so below the time of Alexander the Great, but this was another branch foreign to St. Matthew's genealogical table, nor does it belong to Zorobabel, the celebrated leader, nor, therefore, to any man in that line occurring in history.

In St. Luke's genealogy, iii. 36, we find a Cainan not extant in Genesis xi., but inserted there by the Seventy, from whom he took him. The Sep-

tuagint was his Bible, and he wrote a life of Jesus Christ, and did not minutely examine, or propose to examine, ancient histories and records of families between Abraham and the deluge.

PHILALETHES.

*Brunswick Square,
January 18, 1820.*

SIR,
WHILE you permit me to request to be informed, whether the second part of Mr. Wellbeloved's *Devotional Exercises for Young Persons* is forthcoming or no. If not, I would beg leave to suggest the expediency of such a publication. The first part, published in 1801, has been found to be admirably adapted for youth at school, conveying a clear idea to the mind of the nature and efficacy of prayer; a duty and privilege of too much importance not to be early instilled into the mind. It is not every one who has the power of expressing clearly, or in a devout manner, his feelings and supplications to a throne of mercy; and this, no doubt, in some measure has been one reason for the too little regard paid to that sacred ordinance. If some such work (as I take it for granted the second part of Mr. W.'s book was intended to be) were to make its appearance, I do really think that its influence would be highly beneficial. It might lead individuals to be more watchful and more sincere in that duty, than the cold, formal addresses generally taken from the Book of Common Prayer, which, though very good, are not exactly adapted for the peculiar situation in which young persons may be placed. It is not for me to say what would best suit the circumstances of youth, from the age of 15 to 20 or 25: the admirable writer of the first part has proved himself to be sufficiently competent to undertake another work of the same nature.

G. S. Jun.

SIR,
PERHAPS some account of the founder of the Unitarian Church in Edinburgh, may be acceptable to your readers; if you think so, you will insert the following brief memoir of Mr. PURVES. In a manuscript journal of the earlier part of his life, he says, "I was born in Identown, in Berwickshire, September 23, 1734, of honest and creditable parents, my fa-

ther being a shepherd." His mind had at an early period been deeply impressed with religious sentiments. His piety, his reverence for whatever he believed to be the will of God, his anxiety to be acquainted with it, and his scrupulous submission to its directions were remarkable, even while he was a boy. Thus his ardour in the pursuit of knowledge gave to his mind an habitual turn for free inquiry, and that undeviating regard for truth, which shone so conspicuously in his conduct through life. He was taught to read and write, and understand something of arithmetic, by his parents at home. He was only one quarter of a-year at school. His father died in 1754. In 1756, he bound himself an apprentice to the wright business, with his uncle, in Dunse. He was brought up in the Church of Scotland, but from reading the books of the Seceders, he "discovered that the revolution settlement was erroneous in doctrine and government," and, after examining the arguments of the different classes of Seceders, he thought that a party who had separated from the Cameronians, or Reformed Presbytery, was the most scriptural. He therefore joined them, of which he gives the following account:—

"In the year 1755, about the 1st of December, I made application to some of the society of Dissenters in Chirnside," a village in Berwickshire, "whereupon I was admitted to the society, who gave me the following queries to answer, What was my judgment anent the Trinity? The covenant of works and of grace," and various others, in all twelve. Mr. Purves does not state what answers he gave to these queries, but only that the society were satisfied with them. This society formed one of a number of distinct bodies, united on the principle of the universal headship of Christ. They met every first day of the week for mutual edification, but had not at this time any stated minister among them. "That same spring," says he, "I read Dr. Watts's *Dissertation on the Logos, or Word*, by which I came to understand something of the pre-existence of the human soul of Christ, and considered, that those terms which imply derivation or dependence, as son, &c., which by many are applied to the divine nature of

Christ, are applicable rather to the glorious superangelic spirit, who was the beginning of the creation of God, by whom, as a complex person, the human soul being in strict personal union with the divine second person in the Trinity, all things were created." This shews the steps by which he was led into the opinions which he afterwards maintained.

In the year 1763, the society sent Mr. Purves into Ireland, to consult with some Dissenters near Coleraine, who, it appears, agreed with them in their religious views. He continued in Berwickshire with various masters, probably as a wright, till 1764, at which time his journal ends. The societies, with which he was connected, finding their interest on the decline, thought it would be adviseable to have one of their number appointed as public preacher, and, that he might be better qualified for that office, resolved to assist him in acquiring a knowledge of the languages in which the Scriptures were originally written. Trial was made of three persons, who delivered discourses, June 8, 1769. One of them soon after separated from the societies, and of the remaining two, Mr. Purves was chosen by lot, on the last Thursday in July 1769. He went for a short time to Glasgow. Probably, the means afforded for his study were not great, but he acquired a very considerable knowledge not only of the Greek and Hebrew languages, but of several other branches of classic learning. In 1771, the society published an abstract of their principles, drawn up by Mr. Purves: in this he says, "There is one God the Father, of whom are all things." "The executor of all the divine purposes and determinations is the only-begotten Son of God, the one Lord, by whom are all things." This occasioned several letters between Mr. Purves and some ministers of the Reformed Presbytery; some of which were afterwards published in 1778. In one of these, in relation to the Trinity, he asks, "Do you think there are three intelligent beings, having each a distinct will and activity? If you answer in the affirmative, what notion do you form of the Unity of the Godhead? If in the negative, what do you understand by the word persons, when you say there are three in the undivided essence of the Godhead?"

In 1776, several of the members of these societies removed to Edinburgh, and invited Mr. Purves to become their minister, which invitation he accepted. He continued to be their pastor till his death, in 1795. In regard to his theological opinions, Mr. Purves was a high Arian; he possessed not, as a public speaker, that brilliancy of expression and gracefulness of delivery so necessary for attracting public attention, but his discourses were solid, argumentative, well arranged, and calculated to promote the cause of truth and the practice of virtue. His publications were very numerous, some of which may be noticed. His principal work is intitled, "An humble Attempt to investigate and defend the Scripture Doctrine concerning the Father, the Son, and the Holy Spirit." Of the Father, he proves, "that he is the first cause, unbegotten and unoriginated, infinite, independent and immutable. That he can have no equal. That he is the fountain of all being and perfection, and the supreme object, in whom all worship and honour should ultimately terminate." With respect to the Son of God he maintains, "That he is a distinct person, possessing a distinct intelligence and activity, that he is the express image of the Father, that he was brought forth before any creature existed, and that his inconceivable generation, and all his unsearchable perfections, are from the Father." "That he was employed by the Father in creating the world, and was the medium of all the communications of God to mankind recorded in the Old Testament." He defends very ably the doctrine of Universal Restoration. The second edition of this book was printed in 1784. In 1779, he published *Observations on Prophetic Times and Similitudes*, in two parts. This he afterwards very much enlarged, and in 1789, republished it in two volumes, on the *Visions of the Apostle John*. Like most others who have attempted to explain the Revelation, his explanations have not been verified by succeeding events, for he says, "the period, when Christ will manifest his priestly and kingly power in cleansing the sanctuary and exercising the key of David, may be expected about the year 1811." In 1775 and 1791, he published two treatises on Civil Go-

vernment. He was a warm advocate for civil and religious liberty, and was very intimate with Mr. Fyshe Palmer. In 1787, he published a Catechism with Scripture Answers, principally for the Use of the Young Persons belonging to the Society. In 1788, *An Humble Inquiry into the Nature and Evidences of Faith and Regeneration*. In this he says, "The sum of what is necessary for salvation appears, therefore, from Scripture information to be, a knowledge and belief of the truth, which engages the heart to love God and keep his commandments in a steadfast manner." "The most common, and to us the most important, signification of the word faith, appears to be a belief of the truth, from a knowledge of its being of God. And as the truth, which God hath revealed, and requires us to believe, consists of promises and precepts, or makes a discovery of God and our duty, by teaching us what we are to believe concerning God, and what duty he requires of us; so, when it is received in the love of it, or truly believed, it will beget in the heart a true love to God and a firm confidence in him, a real love to his law and a constant obedience to all his precepts. But though faith, wherever it is genuine, will operate to these ends; yet it may be more or less strong and extensive, in proportion to the certainty and extent of the knowledge of the person who believes." "If any suppose, that the grace, mercy and salvation of God is confined to the true church, they seem greatly to mistake the design of God and the character of the church." "Did those who think themselves members of the true church rightly know their character and duty, and were they properly influenced by the spirit of him who was meek and lowly in heart, who went about doing good, and wept over his incorrigible opposers; instead of despising others, like the Pharisees of old, and dealing damnation to almost all around them, as seems too much the case with the most zealous; they would endeavour, in the spirit of meekness and love, to oppose gainsayers, and rejoice in every appearance they see of the fear of God and regard to his law, in them that have not obtained so great a measure of faith and fortitude as themselves." This seems to me the best of his works.

The same year he published a letter to Mr. Dick, minister to the Burgher congregation at Slateford. Mr. Dick had published a very violent sermon against Arians and Socinians, with a particular reference to Dr. M'Gill, against whom also a committee of the Associate Synod had published a violent warning against Socinianism. In answer to both these, Mr. Purves says in this letter, "The word of God gives us the fullest assurance, that he will uphold all the upright in heart; that all will be made to stand, who are meek and lowly in heart, and humbly rely on his aid." "Have you ventured to vary the mode of your faith from that of a church which lays claim to infallibility? And will you venture to damn those who, upon examination, cannot adopt certain articles of faith, prescribed in a system, composed by men who did not so much as pretend to infallibility?" "If you hold that the second person in the Trinity subsists in a more close or intimate union with the humanity than the other two persons do, you certainly ascribe less divinity to Christ than Socinians do, if they hold that the whole Deity dwells in the humanity in the closest or most intimate union that possibly can subsist between divine and human nature." In 1790, he published *Observations on Socinian Arguments*, in which he maintains, that *all* souls existed before they were united with bodies. In 1792, he wrote a *Declaration of the Religious Opinions of the Universalist Dissenters in Edinburgh*, which was published by the Society. In 1795, soon after his death, was published his *Review of the Age of Reason*, in which he shews "the necessity of a revelation from God, in order to the knowledge of God, religion and a future state, and that such a revelation is consistent with what Deists profess to believe concerning God and the condition of man." When we consider that Mr. Purves had to teach a school for his support, till within a few years of his death, and to prepare three discourses to be delivered each Sunday, we must be surprised how he could find time to compose these works, besides some smaller pieces not here mentioned.

We cannot fail, on the whole, to be struck with his zeal and ardour, under such circumstances, in quest of know-

ledge, in the cause of truth and for the benefit of mankind. Mr. Purves was calm and deliberate in controversy. No opposition, or even insult, ever ruffled his temper. In private life his conversation was cheerful, agreeable and instructive. His manners were simple, his sentiments liberal and his attachments affectionate and sincere. He possessed, in an eminent degree, the gentleness and meekness of Christ. During the long and painful asthmatic complaint, under which he laboured for some years before his death, he was never heard to complain, but gently resigned himself to the will of God. When asked how he was, even when labouring under extreme pain, he would with cheerfulness reply, that he was as well as could be expected. He retained his mental faculties to the last. A few days before he died, he dictated to a friend two or three concluding pages of his Review of Paine's Age of Reason. "I shall not lie long in the grave," said he to a friend, who wept by his bed-side, "we shall not be long separated." By this he meant, that he and his friend should be partakers of the first resurrection, which he placed at the commencement of the Millenium, in which he was a firm believer, and which he thought to be at no great distance. Mr. Purves died in the 61st year of his age, February 15th, 1795. His remains were attended by his sorrowing flock, together with many others, who, though they differed from him in opinion, highly respected his character, to the Calton burying-ground, where he was interred. His widow for some time kept a book-seller's shop in Edinburgh, and afterwards removed to America. One of his daughters, and some of his grandchildren, still form part of the Society in Edinburgh.

T. C. H.

Initiation of a Moslemin.

[From *Anastasius: or, Memoirs of a Greek*: in 3 Vols. post 8vo. Murray. 1819. Vol. I. Ch. x. pp. 199—213.]

HISTORIANS often err in attributing to a single great cause the effect of many minute circumstances combined. My sagacious biographer, for instance, would not fail to place my abjuration of the Christian faith entirely and solely to the account

of my intrigue with a Turkish fair one, and the desperate alternative between life and death which ensued. Nothing would be more erroneous. The seemingly bold measure had long been preparing *in petto*; and the unexpected dilemma to which I was reduced, may only be said to have fixed the period for its execution.

There had arrived at Pera a foreigner whom I shall call Eugenius. His ostensible object was to acquire the ancient lore of the East, in return for which he most liberally dealt out the new creed of the West. I cannot better describe him than as the antipode to father Ambrogio. For as the one was a missionary of a society for the propagation of belief, so was the other an emissary of a sect for the diffusion of disbelief. He meditated, indeed, a pilgrimage to the Holy Land, but with the view to prove more scientifically the fatuity of all things holy. Reason, philosophy and universal toleration were the only objects of his reverence: and some of his tenets which I picked up by the way, had in them a something plausible to my mind, and, if not true, seemed to my inexperience *ben trovato*. He conceived that there might exist offences between man and man, such as adultery, murder, &c., more heinous than the imperfect performance of certain devout practices—eating pork steaks in lent included; and above all he thought that, whatever number of crimes a man, using his utmost diligence, might crowd in the short span of this life, they still might possibly be atoned for in the next by only five hundred thousand million of centuries (he would not abate a single second) of the most execrating torture; though this period was absolutely nothing compared with eternity. As to his other tenets they were too heinous to mention.

Ere father Ambrogio was aware that Eugenius broached such abominable doctrines, he had introduced me to him in the quality of Drogueman, or rather of Cicerone: and the tone in which I was received might have made the father suspect that all was not right. But the father's range of intellectual vision extended not farther than his own nose, and that nose was a snub one.

"It was you quibbling, sophistical Greeks," cried Eugenius laughing,

"who, proud, at the commencement of the Christian era, of your recently imported Gnosticism, perverted by its mystic doctrine the simple tenets of Christianity. It was you who, ever preferring the improbable and the marvellous to the natural and the probable, have contended for taking in a literal, and therefore, in an absurd sense, a thousand expressions which, in the phraseology of the East, were only meant as figurative and symbolical; and it was you who have set the baneful example of admitting in religious matters, the most extraordinary deviations from the course of nature and from human experience, on such partial and questionable evidence as, in the ordinary affairs of man, and in a modern court of justice, would not be received on the most common and probable occurrence."

Father Ambrogio, who conceived that every reflection upon the Greeks must be in favour of the Romans, was delighted with this speech, and, as he went away, earnestly recommended to me to treasure up in my memory all the sagacious sayings of the wise man whom I had the happiness to serve.

But it was not long before he changed his mind. The very next day, when I called on Eugenius, I found padre Ambrogio in most angry discussion with him about the doctrine of Divine clemency, which the friar could not abide. Eugenius at last was obliged to say in his laughing way, that since the father appeared so incurably anxious for endless punishment, all he could do for him, was to pray that, by a single exception in his favour, he at least might be damned to all eternity. Father Ambrogio, who never laughed, and who hated Eugenius the more for always laughing, upon this speech left the room: but the next time he met me alone, he very seriously cautioned me against one who, he was sure, must be a devil incarnate.

"If so," thought I, "he preaches against his own trade; and his principal is little obliged to him for making his dominion a mere leasehold, instead of a perpetuity." Meanwhile I resolved not to be too sure, and, when Eugenius took off his clothes, watched whether I could perceive the cloven foot. Nothing appearing at all like it, and his disposition seeming gentle, oblig-

ing and humane, I began to be fond of his company,—until, from liking the man, I unfortunately by degrees came not to dislike some parts of the doctrine of which he was the apostle.

Eugenius differed in one respect from his brethren of the new school. While they wished to subvert all former systems in *toto*, ere they began to re-edify according to their new plan, he, on the contrary, only contended for the appeal to reason on points of internal faith, and urged, in external practices, the propriety of conforming to the established worship:—and this, not from selfish, but philanthropic motives; "for," said he, "while the vulgar retain a peculiar belief, they will close their eyes and hearts against whatever practical good those wish to do them who join not in their creed; and should they, in imitation of their betters, give up some of their idle tenets,—unable immediately, like those they imitate, to replace the checks of superstition by the powers of reason, they will only from bad lapse into worse, let loose the reins to their passions, and exchange errors for crimes."

Now, in conformity to this doctrine of my masters, what could be clearer than that it behoved me, where the Koran was become the supreme law,—as a quiet, orderly citizen, zealous in support of the establishment,—with all possible speed to become a Mohammedan? Should there happen to be any personal advantage connected with this public duty; should my conforming to it open the door to places and preferments, from which I otherwise must remain shut out; should it raise me from the rank of the vanquished to that of the victors, and enable me, instead of being treated with contempt by the Turkish beggar, to elbow the Greek prince, was that my fault? Or could it be a motive to abstain from what was right, that it was also profitable!

The arguments appeared to me so conclusive, that I had only been watching for an opportunity to throw off the contemptuous appellation of Nazarene, and to become associated to the great aristocracy of Islamism, some time before the fair Esmé lent the peculiar grace of her accent to the Allah Illah Allah of the Mohammedans; and though, for the credit of my

sincerity, I could wish my conversion not exactly to have taken place at the particular moment at which the light of truth happened to shine upon me, yet, all things considered, I thought it wiser not to quibble about punctilios, than to be sewed in a sack, and served up for breakfast to some Turkish shark.

Thus it was that the doctrine of pure reason ended in making me a Mohammedan: but with a pang I quitted for the strange sound of Selim, my old and beloved name of Anastasius, given me by my father;—and so often and so sweetly repeated by my Helena.

I was scarce a Mohammedan skin-deep, when I again met padre Ambrogio, whom since my affair with Esiné I had entirely lost sight of, and who knew not my apostacy.

"Son," said he in a placid tone, "we are all at times prone to passion; I myself, meek as you now see me, have had my unguarded moments: but it is impossible that you should not wish to achieve the glorious work so well begun. Suppose, therefore, we resume our spiritual exercises. You are already so far advanced in the right road, that we cannot fail ultimately to make you an exemplary Roman Catholic."

"Father," answered I, "what may ultimately happen it is not in man to foresee: mean time, since we met last, another trifling impediment has arisen to my embracing the Latin creed. I am become a Moslemin."

At this unlooked for obstacle, father Ambrogio started back full three yards. "Holy virgin!" exclaimed he, "how could you make such a mistake?"

Not caring to assign the true cause; "I wanted," said I, "to secure in the next world a little harem of black-eyed girls."

At this speech father Ambrogio fetched a deep sigh; and began to muse, looking alternately at his habit and at mine.—"Well!" said he, after a pause; "at least you no longer are a Greek, and that is something;" and hereupon he departed;—wondering I suppose where, in his paradise, Mohammed meant to dispose of the angels whose eyes were blue.

I never was very ambitious of learning, but my new god-father, a formal

Turkish grey-beard, could not brook my total ignorance of my new religion. "You are not here among Scheyis,"* said he, "who under the name of Mohammedans live the lives of Yaours, drink wine as freely as we swallow opium, and make as little scruple of having in their possession paintings of pretty faces,† as if at the day of judgment they were not to find souls for all those bodies of their own creating. You are,—Allah be praised!—among strict and orthodox Sunnees; and, however an old believer may have had time to forget his creed, a young neophyte should have it at his fingers' ends."

So I had to learn my catechism afresh. Great was my inclination to expostulate;—but all I could obtain was to be provided with a teacher who, for my twenty paras a lesson, should put me in the way of passing over the bridge Seerath‡ as speedily as possible. And this I was promised.

Nothing, therefore, could exceed my surprise, when I walked the graves of the whole grave body of doctors of law,—the very pink and quintessence of true believers; one who would not miss saying his namaz regularly four times a-day, three hundred and sixty days in the year,§ for all the treasures of the Devas;|| who, to obtain the epithet of hafeez,¶ had learnt his whole Koran by heart unto the last stop; and who, not satisfied with praying to God like other people, had linked himself to a set of dancing Derwishes, for the sole purpose of

* The two principal sects among the Mohammedans are the Sunnees and the Scheyis; and as the difference between them is small, so is the hatred proportionably intense. The Turks are all Sunnees, the Persians all Scheyis: the former are more fanatical, and the latter more superstitious.

† The Persians admit representation of human figures in their books of poetry, which the Turks hold in abhorrence.

‡ Over which the souls of the elect glide into heaven; while those of the damned tumble from it into hell.

§ The Mohammedan months are lunar.

|| The Mohammedan spirits that guard subterranean treasures.

¶ Holy, but in a less degree than the Wely or Saint.

addressing the Deity with more effect in a sugar-loaf cap, and twisting round the room like a top:—a personage who, in a devout fit, would plump down upon his knees in the midst of the most crowded street, without turning his head round before he had finished the last reckath* of his orison, if all Constantinople were trembling in an earthquake; who, considering all amusements as equally heinous, made no difference between a game of chess or mangala, and illicit attentions to one's own great-grandmother, and once, in his devout fury, with his enormous chaplet positively demolished Karagheuz† in the midst of all his drollery: a personage who, at the end of the Ramadan,‡ looked like a walking spectre, and the very last time of this fast absolutely doubled its length, only for having snuffed up with pleasure, before the hours of abstinence were over, the fumes of a kiebab on its passage out of a cook-shop: a personage who had an absolute horror of all representations of the human figure—those of St. Mark on the Venetian sequin only excepted: a personage, in fine, who already was surnamed in his own district the Wely or Saint; and whom all his neighbours were dying to see dead, only that they might hang their rags round his grave, and so get cured of the ague.

When this reverend Moollah§ first made his appearance, his face was still bedewed with tears of sympathy, occasioned by a most heart-rending scene of domestic woe, which his charitable hand had just assuaged. In an adjoining street he had found, stretched out on the bare pavement, a whole miserable family,—father, mother, bro-

ther, sister, together at least with a dozen children of tender age,—in a state of complete starvation. The very description of such a pitious sight harrowed up my soul. Lest, however, the holy man should incur a suspicion of having been betrayed into a weakness so reprehensible as that of pity for the human species—for which he felt all the contempt it deserved, and which he never presumed to solace under any of the visitations inflicted by Providence,—I should add, that the wretched objects of his present compassion were of that less criminal sort, the canine species! They belonged to those troops of unowned dogs whom the Turks of Constantinople allow to live in their streets on the public bounty, in order to have the pleasure of seeing them bark at the Christians whom their Frank dress betrays. To these, and other beings of the irrational genus, were entirely confined the benefactions of my tutor, and if his own species have few obligations to acknowledge from him, he was recorded as having purchased the liberty of three hundred and fifty canary birds in cages, granted pensions to the baker and butcher for the maintenance of fifty cats, and left at least a dozen dogs, whom he found on the *pavé*, handsomely provided for in his will.

No sooner was my venerable instructor comfortably seated on his heels in the angle of my sofa, than looking around him with an air of complacency, as if he liked my lodgings, he told me to my infinite satisfaction, that, provided he only took his station there for two hours every day, he pledged himself before the end of the first year to instruct me thoroughly in all the diversities of the four orthodox rituals,—the Hanefy, Schafey, Hanbaly and Maleky; together with all that belonged to the ninety-nine epithets of the Deity, represented by the ninety-nine beads of the chaplet. In the space of another twelvemonth he ventured to hope that he might go over with me the principal difference between the two hundred and eighty most canonical Mufessirs or commentators on the Koran, as well as the two hundred and thirty-five articles of the creed, on which theologians entertain a difference of opinion; and in the third year of our course, he promised to enable me completely to

* A division of the Mohammedan prayer.

† Black-eyes; the principle personage in a Turkish puppet-show resembling the Ombres Chinoises.

‡ Or Ramazan: the month during which the Mohammedans fast all day and feast all night. While the sun remains above the horizon they dare not even refresh themselves with a drop of water or a whiff of tobacco.

§ Generic name for the doctors of law, who, according to the Mohammedan system, are doctors of divinity; in as far as the Mohammedan law is entirely founded on the Koran.

refute all the objections which the Alewys and other Dissenters make to the Sunnee Creed; and to have a general idea of the tenets of the seventy-two leading heretical sects, from that of Ata-hakem-el-Mookanna, or the one-eyed prophet with the golden mask, to Khand-Hassan, the fanatic who eat pork and drank wine in the public market place like any Christian: so as through dint of so much diligence on the fourth and last year to have nothing to do but to go over the whole again, and imprint it indelibly on my memory. By way of a little foretaste of his method of disputation, he took up one of the controverted points; first raised his own objections against it; and then,—as he had an indubitable right to do with his undisputed property,—again completely overset them by the irresistible force of his arguments; after which—having entirely silenced his adversary, he rose, equally proud of the acuteness of his own rhetoric, and charmed with the sagacity with which I had listened.

The truth is, I had fallen asleep; wherefore, when I suddenly awoke on the din of his argumentation ceasing, I shook my head with a profound air, and by way of shewing how much in earnest I meant to be, with a very wise look said I could not give my unqualified assent, until I heard both sides of the question. Thus far I had heard neither.

This determination rather surprised my doctor, who seemed to have relied on my faculty of implicit credence. "Hear both sides of the question!" exclaimed he in utter astonishment. "Why that is just the way never to come to a conclusion, and to remain in suspense all the days of one's life! Wise men first adopt an opinion, and then learn to defend it. For my part I make it a rule never to hear but one side; and so do all who wish to settle their belief."

The thing had never occurred to me before; but I thought it had in it a something plausible, which at any rate made me resolve not to lengthen the four years' course by idle doubts. Accordingly in the three first lessons I agreed to every thing the Doctor said or meant to say, even before he opened his mouth, and only wondered how things so simple, for instance, as the Prophet's ascent to the third heaven

on the horse Borak, with a peacock's tail and a woman's face, (I mean the horse,) could be called in question. Unfortunately, when in the fourth lesson the Moollah asserted that Islamism was destined ultimately to pervade the whole globe, a preposterous longing seized me to shew my learning. I asked how that could be, when as Eugenius had asserted, an uninterrupted day of several months put the fast of the Ramadan wholly out of the question near the poles? This difficulty, which the Doctor could not solve, of course put him into a great rage. He reddened, rubbed his forehead, repeated my query, and at last told me, in a violent perspiration, that if I mixed travellers' tales with theology, he must give up my instruction.

I was too happy to take him at his word; instantly paid what I owed for the lessons received; and begged henceforth to remain in contented ignorance. Lest, however, I should appear petulant to my god-father, I went and desired him to find me a Moollah that was reasonable.

"A Moollah that is reasonable!" exclaimed an old gentleman present, who happened to belong to the order himself. "Why, young man, that is a most unreasonable request. The Koran itself declares the ink of the learned to be equal in value to the blood of martyrs; and where will a single drop be shed in disputation, if all agree to be reasonable? But come," added he laughing, "I will undertake, without a fee, to teach you in one word all that is necessary to appear a thorough-bred Moslemin; and if you doubt my receipt, you may even get a Fethwa of the Mufty, if you please, to confirm its efficacy. Whenever you meet with an infidel, abuse him with all your might, and no one will doubt you are yourself a staunch believer." I promised to follow the advice.

SIR,

Jan. 24, 1820.

A WRITER in the *Gentleman's Magazine* of this month, is scandalized at the Inscription on the Monument to Dr. PRIESTLEY in the New Meeting, Birmingham, being attributed to "an eminent scholar, and a correct as well as a bright ornament of the Established Church," meaning, I suppose, Dr. PARB (Mon. Repos. I. 276).

As I do not find this Inscription in your preceding Volumes, I beg leave to send it for registry on your pages.

E. R.

This Tablet

Is consecrated to the Memory
Of the Rev. Joseph Priestley, LL.D.

By his affectionate Congregation,
In Testimony

Of their *Gratitude* for his Faithful At-
tention

To their Spiritual Improvement,
And for his Peculiar Diligence in training
up their Youth

To Rational Piety and Genuine Virtue :
Of their *Respect* for his Great and Va-
rious Talents,

Which were uniformly directed to the
noblest Purposes :

And of their *Veneration*

For the Pure, Benevolent and Holy Prin-
ciples,

Which, through the trying Vicissitudes of
Life

And in the awful hour of Death,
Animated him with the Hope of a *Blessed*
Immortality.

His Discoveries as a Philosopher
Will never cease to be remembered and
admired

By the Ablest Improvers of Science.
His Firmness as an Advocate of Liberty,
And his Sincerity as an Expounder of the
Scriptures,

Endeared him to many
Of his enlightened and unprejudiced
Contemporaries.

His Example as a Christian
Will be instructive to the Wise and inte-
resting to the Good

Of every Country and in every Age.
He was born at Fieldhead, near Leeds,
in Yorkshire,

March 13, A.D. 1733. Was chosen a
Minister of

This Chapel, Dec. 31, 1780. Continued
in that

Office Ten Years and Six Months.

Embarked for America April 7, 1794.

Died in Northumberland Town,

In Pennsylvania, Feb. 6, 1804.

Hove-House, near Brighton,

SIR, February 7, 1820.

THE manly protest of your Chiches-
ter Correspondent, J. F., [XIV.
727,] against intolerance in every
direction, reminds me of what used
to be, and what I hope will never cease
to be, the language of well-informed
Dissenters of every class. I venture
to believe that he is not singular, very
far from it, among Unitarians, in sur-
prise and displeasure, that any of us

should exchange congratulations on
the officious activity of magistrates,
and the ready zeal of juries to pour
vengeance on the head of men who
presume to say that the religion by
law established is not divine. Have
they forgotten that they are themselves
Dissenters in part, and no small part,
from the religion by law established ?
Or are they prepared to acknowledge a
right in the magistrate to dictate and
decree what the people shall believe,
or, which is not very different, what
they shall profess to believe ? If they
are not, I am at a loss to imagine on
what principle they will maintain that
it is right in a Christian people to pu-
nish any man for declaring his convic-
tion that Deism is true, that is, that
Christianity is false. It is, indeed,
possible that this opinion, or even the
truth of the Christian religion, may be
maintained in terms that are indecor-
ous and offensive both to taste and to
delicacy. Certain doctrines, commonly
thought by Christians to be divine,
have been so maintained, as every one
knows who is a little read in theologi-
cal polemics.

Whether it is wise in any people to
arm their magistracy with the power
of interposing, in such cases, to pre-
serve good manners and decent lan-
guage between disputants, will scarcely
appear questionable to any man who
knows the value of free inquiry. The
interference is not likely to be war-
ranted without disservice to the cause
of truth ; and it is unnecessary to pro-
vide it, because the evil which is to be
remedied carries in itself its own re-
medy. That which is offensive to good
morals will be read by few, and what
few will read, none will be disposed to
publish ; or, if published, none will be
able to get into general circulation.
It may do harm, but the evil will be
local and temporary ; while the civil
power, which is to correct it, would
be built upon a principle that has en-
slaved, and that would to the end of
time enslave the human mind. But if
legal prosecution is directed against
the avowal of infidel principles, and
not against the manner of the avowal ;
and if a Christian of the Unitarian or
of any Nonconforming body approves
the prosecution, he will have little
reason to complain, should the power
that is exerted to silence the Unbe-
liever be directed to silence him also,

or to punish him if he is not silent. Whether the profession of the Unitarian faith be or be not an offence in common law, it is certainly in the power of the legislature to make it a legal offence; but whether that has been done already, or whether it ever shall be done, this is certain, that he who thinks it right that a Christian community should punish the man who declares Christianity to be false, cannot very consistently think it wrong in a Trinitarian community to punish the man who declares the doctrine of the Trinity to be absurdity and fiction. And the Anti-trinitarian, who would not tolerate a Deistical writer, may not be so safe as he supposes himself to be from this test of his consistency; for, to judge from the temper of the times in our own country, it might not, perhaps, be difficult for a British government, should it ever become intolerant, after having raised a political alarm at the tendency of Unitarian principles, by asserting, though falsely and absurdly, that they are intimately connected with revolutionary principles, to satisfy a good majority of the people of England, that it is right to put a stop to the preaching and publishing of such opinions, as being directly blasphemous, and constructively seditious. For myself, Sir, I am ready to confess that I can discover no principle which will justify prosecution for Deistical publications as such, which is not equally applicable to the defence of mutual prosecution and persecution among the different sects of Christians, as each shall possess the power, till a forced uniformity of profession shall have extinguished inquiry what we ought to believe, by prohibiting the avowal of what we do believe. I observe, with pleasure, that even your Correspondent, in the last *Monthly Repository*, [p. 31.] "An Unitarian Christian" disclaims, as to Deists, the aid of the civil power, leaving them to the mercies of that God who has the disposal of the world to come;" but it may be questioned, whether he does not concede to intolerance its strongest hold, when he maintains, as he seems to do, that there are theological errors of opinion, or that there is at least one, the rejection of the Christian religion, which Christian charity must not allow to have any other origin than a corrupt bias of the heart.

Before I lay down my pen, permit me to add what has occurred to me on reading the able defence of *Philosophical Necessity* by my friend Mr. Cogan [pp. 7—11]. To the philosophical argument it has always appeared to me no reply can be made: but to many, and I profess myself to be one of them, the moral objection, that the doctrine "excludes vindictive punishment, making it manifestly and palpably absurd," seems to require a more particular consideration. My reason is briefly this; that whatever may be thought of the scriptural argument on the side of punishment, properly so called, it is a fact, that we are so constituted as to have a moral consciousness, (the expression may not be the best, but it will serve to convey my meaning,) that when we do wrong it is just we should suffer for it. The Necessarian can reply, that on his principles, and on them alone, punishment, or what he calls punishment, is just, for on any other it would be useless; but the moral feeling which is alleged to make a part of our nature goes farther than this. Men feel it to be a right thing, to be *just* in retribution, that punishment, in the popular use of the term, should follow guilt. Is this a delusive feeling, useful, indeed, and universal, and a part of our nature? Or rather, is not that doctrine false, which would prove, that though the feeling does exist, yet in reason it ought not to exist? There seems to be fallacy somewhere; is it in the reasoning of the metaphysician, or in the common moral feeling of mankind? Demonstration itself (such demonstration as is possible in moral subjects) looks doubtful, when it demonstrates the proper feeling of blame, that in it which distinguishes it from every other feeling, and which it is not easy to describe but of which all men are conscious, to be, though a useful perhaps and necessary, yet at the same time an irrational feeling. This popular objection is the sole objection in the judgment of many to the Necessarian doctrine; I believe that, to the understanding of Mr. C., there is little in it; yet since to many, who are masters too of the philosophical argument, it seems otherwise, I should see with much satisfaction, and so I know would many of your readers, the solution of the difficulty from the pen of

so acute a reasoner, in some future Number of your Repository.

JOHN MORELL.

Essex Street,
February 7, 1820.

SIR,

YOUR Correspondent from the Isle of Wight [p. 21] seems not a little out of humour with my statement of the object of the Original Unitarian Society: namely, to support and propagate the highly important doctrine of the simple humanity of Jesus Christ. Nor should I have thought it worth while to notice his Letter, notwithstanding the mis-statements that it contains, had not the proceedings of the Southern Unitarian Society furnished a memorable example of the inexpedience of persons of widely different sentiments uniting in a *propaganda* Society.

The Southern Unitarian Society was the third Society of the kind. I had no concern in its institution, and, excepting one highly respected friend, I did not know a single individual who belonged to it. But I entered as a life subscriber without making any particular inquiry about it: and being asked in 1802 (not 1812*) to preach before the Society, I did not decline the office. After the service about ten or a dozen gentlemen, all strangers to me, met in the chapel, to transact the business of the Society; previous to which it was whispered to me that a declaratory principle was to be recommended, which I was requested not to oppose. And as I considered myself as little more than a mere honorary member, and likewise that the gentlemen who formed the Society had a right to make laws for it, I acquiesced in silence, though I did not altogether approve. So much for my alleged inconsistency.

Now, mark the consequence. A few years afterwards a gentleman of

great respectability, who was invited to preach before the Society, delivered a very eloquent discourse in favour of high Arian principles. Far be it from me to condemn him for so doing. He had just as good a right to state his sentiments as I had to state mine, and neither he nor the Society conceived that he had delivered any doctrine contrary to their avowed principle.

But I who believe that Jesus Christ was a human being, who had no more concern in the formation of the world than Moses or Abraham, and who also believe, with the Psalmist, that the Maker of the world is the only proper object of religious worship, because *He alone is our God*, cannot in conscience join in a Society professing the diffusion of pure evangelical truth, with one who represents Jesus as the Maker of the world and all things in it: yet not on that account the object of worship; for that, not our Maker, but our Maker's Maker, is alone entitled to our religious addresses. If I were to join in propagating a doctrine which appears to me so contrary to reason, to Scripture, and to the very first principles of natural religion, and one of the very grossest of the corruptions of Christianity, I should strangely belie my own conscience, and be guilty of a very great offence in the sight of God. Your Correspondent may, if he pleases, sneer at these principles as of no more weight than a dispute concerning *the stature and complexion of Christ*. To me they are sacred and serious truths.

T. BELSHAM.

P. S. I cannot help smiling at my friend Mr. Clarke's *tirade* [p. 17] against the use of the phrase *simple humanity of Christ* as an unscriptural expression: and I should be glad to know where he finds the phrase "Bible Christian" to which he is so partial. Not, I am sure, in the Scripture, unless in the same way in which Lord Peter found *shoulder-knot* in his father's will. The truth is, that as all parties use Scripture language, and adapt it to their own creeds, if a person writes to be understood, it is indispensably necessary that he should explain the sense in which he uses Scripture language, in words that are not scriptural. Otherwise men may go on wrangling for ever to no purpose. And my worthy friend himself is no

* [We had been already desired by *Vectis* to correct this error of 1812 for 1802. He also wishes us to give the Resolution of the Southern Unitarian Society, correctly, as follows: "Resolved, That the thanks of the Society be given to Mr. Belsham, for the candid manner in which he received the intimation of the Society's character and design, as well as listened to their request of *adapting his discourse to them*." Ed.]

mean example of the truth of this observation; for notwithstanding all that he has written, and all the pother he has made about Bible Christianity, I defy any one to say what my friend's Bible-Christianity is.

T. B.

SIR,

THE discussion on the articles of the London Unitarian Book Society promises to be of great service to the cause of truth; and it will, I trust, put societies on their guard how they admit any thing into their original institution which may to their successors be productive of a great deal of inconvenience. I have not the least doubt in my own mind, that, if the test now placed in the prospectus of the London Unitarian Book Society were submitted individually to every member of it, a great majority would be found to consent readily to the expunction of the term "idolatrous:" yet, having once found its way into its rules, the getting rid of it becomes, from various causes, a matter of great difficulty. I am not in the least surprised at the tenacity with which Mr. Belsham defends this term; for I had a full opportunity of witnessing the same spirit exercised upon the tests, which unhappily exclude so many subjects of the empire from the benefits of a university education.

It is now about thirty years ago since I made an endeavour to remove the declaration at the time of taking the degree of Bachelor of Arts, at Cambridge, subscribed by every one previous to his admission to it, and it is simply this, that the subscriber is *bonâ fide* a member of the Church of England, as by law established. I also proposed to remove the subscription to the Thirty-nine Articles, insisted upon for every one previous to his taking the degree of Master of Arts, or the higher degrees. For this purpose, I circulated through the University, anonymously, papers containing the history of the tests, and announcing the intention of a grace (or bill) to be brought into the Senate for the removal of them. These papers were circulated before the long vacation, that due time might be given for the consideration of the subject; and in the subsequent term the grace was brought in, though, for obvious rea-

sons, not by myself, and this met with the fate which had been anticipated by one of its warmest friends, to whom I had submitted my plan before I brought it into action. He would not, he said, discourage me from the attempt, but he feared that certain causes out of the University would be too powerfully brought into action to prevent such a measure being adopted.

Having experienced myself the effects of tests, and witnessed also their effects both in the sects established, and those not established by law, I cannot but feel a deep interest in what I see around me, and an earnest desire that my Unitarian brethren should stand fast in the liberty in which Christ has made them free, and that they should not be induced, by any means, to fall back into a slavish submission to the vain traditions of men. In vain is human authority brought forward upon this occasion. By this argument has mankind long been duped. We have the Holy Scriptures before us, and to them the appeal is to be made. It matters not what learned men have said upon them. Every sect has its men of learning, and learning has unhappily been made a very great instrument to corrupt the simplicity of the gospel.

"In the Christian world," (said my excellent friend Baron Maseres, addressing a small party after dinner, of which I happened to be one, the others being very distinguished members of the Lower House,) "are four creeds, three of which are adopted at the present day by a great majority of Christians. The first, in point of antiquity, goes by the name of the Apostles' Creed, though no one can assign a reason why it should be so called, nor is there any authority for believing that it was composed by them. The date of the second is well known, and the names of the persons who assisted in drawing it up have come down to us. It excited great debates in the celebrated Council of Nice, and from its origin preserves the name of the Nicene Creed. The third goes by the name of the celebrated prelate Athanasius, who is universally allowed not to have been the author of it; but by whom it was composed, when written, and where first divulged, it is not known. Of these three creeds it may be said, that they are not easily reconciled to each

other, and at any rate, that they contain propositions calculated to embarrass the mind of the unlearned Christian. In opposition to these, we have a fourth creed, free from all the difficulties attending the others, which comes from an authority not to be questioned, at a time when the deepest impression is given to every thing spoken, and it was delivered in the most solemn manner that can possibly be conceived. Our Saviour, a few hours before his death, and having his approaching departure fully before him, addresses his heavenly Father in a prayer of which his disciples could not be otherwise than the most attentive hearers. In this prayer he makes use of these words: 'This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent:' and a more comprehensive form of words cannot possibly be given for the uniting of Christians in a faith against which none of the objections can be raised that are made against the other three creeds.

"Our Saviour says, 'This is eternal life,' consequently every thing added to this creed by man is superfluous. The only true God is clearly made known to us by the expressive term Thee (addressed to the Father). Hence all dispute is removed upon this subject: the Father is the only true God. The divine mission of Jesus is declared with the expressive term Christ, or anointed, by which he is distinguished, as with the glad oil, above his fellows. This is my faith. On this explicit declaration of my Saviour are founded my hopes of eternal life. If any person thinks he can add any thing to this faith, it must be at his own peril. Here is an authority not to be disputed, and a faith level to the capacity of the commonest Christian."

I agree entirely with the worthy Baron, and am convinced that, if the Unitarian Book Society would adopt the words of our Saviour, they would free themselves at once from their present difficulties. For they would then have scriptural authority for their basis, and a form of words which the more it is examined, the more adapted will it be found to the nature of the institution. But it is contended that this form of words is not precise enough, and that it will admit, in fact, the great majority

of Christians into its pale. On the contrary, it is too lamentable a truth that it excludes not only the great majority of Christians, but a majority so very extensive, that the number which embraces the doctrine of our Saviour at the present day is so small, that it may be considered as to number perfectly insignificant. By this, indeed, the prophecy of our Saviour is verified: "Strait is the way, and narrow is the gate, and few there be that enter therein."

We may be permitted, however, to examine this point a little more closely. It has been said, that the words of our Saviour are of such latitude that they would include within their "ample range, not only the holy apostolic Roman Church, and all the various denominations which secede from it, but it also comprehends the Greek, the Nestorian, and the Syrian Churches in the East, and likewise the Copts and the Abyssinians in Africa; all of whom would be ready to subscribe this simple creed, and to form one grand Unitarian Society throughout the world." Now, so far from this being the case, all these churches maintain creeds in direct opposition to the truths laid down by our Saviour. It is true that all these churches maintain the authority of Scripture, and profess to make it the rule of their faith. But this applies to every tenet they have adopted; and it is only by meeting them with the express words of Scripture, that their errors can be made manifest. By our Saviour's declaration, one only true God is to be acknowledged, and he is particularly designated by the term the Father. These churches acknowledge, indeed, the Father to be God; but they unite with him two other persons, whom they profess to believe to be different from the Father, and yet equally God as he is. When they say, therefore, the Son is God, and the Holy Ghost is God, they manifestly declare that the Father is not the *only* true God, and consequently we, who maintain that the Father is the *only* true God, set our seal to a confession to which they cannot subscribe. I hope and trust, indeed, that the day is not far distant when these large bodies of Christians will throw aside the vain traditions by which these words of our

Saviour have been made of no effect: yet, as long as their creeds, confessions, articles and canons remain in force, they will and must be a separate communion from the small but increasing body which worships the Father in spirit and in truth.

That the faith in the unhallowed name is greatly shaken, is evident from a variety of circumstances. Let any one go into the places of worship of the sect established by law, on the days on which the Athanasian Creed is appointed to be read; and he cannot fail of seeing a striking proof what little credit it, comparatively speaking, retains in this country. An anecdote, recorded of our late revered sovereign, will not be without its use. When the clergyman had read the first verse of this Creed, he waited as usual for the response of the king, but he was silent; and, when the verse was repeated, the same silence was preserved; but on the minister's leaving this creed for that called the Apostles' Creed, the king united with him in his usual audible manner, and thus gave a marked testimony of his disapprobation of the Athanasian Creed, of which no small body of his subjects entertains similar sentiments to those of his Majesty. Let us not despise these small beginnings, nor throw obstacles in the way of those who are coming over to a better faith.

The Arians, indeed, would not be excluded; for they believe the Father to be the only true God, and they also believe in the divine mission of our Saviour. If they entertain certain opinions with respect to Christ, antecedent to the declaration from heaven, that he was the beloved Son of God, yet still they cannot, and I believe in general they do not maintain, that the belief of their opinions is essential to eternal life. I never was an Arian, nor am I in the least inclined to embrace their opinions; yet, if the Arians would unite with us, I cannot but think that we are acting a most imprudent part in secluding them from our society. At the same time I must, for my own part, go a little farther; for I do not know, whether I should not prefer an Arian to one of Mr. Belsham's avowed sentiments.

But I am in danger of trespassing too far on your valuable pages, and

will, therefore, close for the present, reserving what I have farther to add on this important topic to another opportunity.

W. FRENCH.

Chichester,
January 4, 1820.

SIR,

WHEN I read Mr. Belsham's remarks [XIV. 657—660] on the proposed alteration in the Preamble to the Rules of the Western Unitarian Society, I did not expect any notice would be taken of them; but as Dr. Carpenter has stated [XIV. 744—750] the reasons which induced him to propose the alteration which was submitted to the meeting, I may be allowed, perhaps, to express my regret that it was not adopted.

I hope it will not be deemed presumptuous in me to differ from Mr. Belsham, for whom I have most sincere respect; but I must confess, I am as perfectly convinced that the preface to the London Society's Rules is unwise, as he is that it is proper. If individuals chose to form a society for the inculcation of the proper humanity of Jesus Christ, they had a full right so to do; but I think they had no right to call this an *Unitarian Society*; thereby implying that the belief that Jesus was simply a man is necessarily connected with Unitarianism. I cannot think that the question whether this term does or does not apply to Arians, is a mere *logomachy*; I have always considered it important to vindicate their right to it; and I was strenuous, therefore, when the Southern Unitarian Society was formed, which was the third society, that it should not be narrowed as the London and Western Societies were. Several were thereby enabled to join our Society, who could not have done it had we adopted the London preface. Nay, unless I had imitated Dr. Price, and joined *them*, as he did the *London Society*, whether they wished for me or not, I could not have, at that time, been a member, supposing they had adhered to the above Preamble. Perhaps my change from Low Arianism to what some call proper Unitarianism, may be attributed to my having been a member of this Society: and if so, the same thing may have happened to

others, very far my superiors in influence and attainments.

The London Society by its Preface frightened many Anti-trinitarians from openly declaring against the Trinity: and the effect of this Preface so often impeded my wishes to have the support of those worthy individuals, that I proposed to the Southern Society, a few years after it was formed, to adopt a declaration, that, by taking the term Unitarian, they did not sanction the interpretation given it by the London Preamble. The proposition was acted on, in a degree, and I have reason to think it has been attended with beneficial results, by assisting Low Arians to *empty* themselves of the opinion that Jesus *emptied* himself of his pristine glory, in order to sojourn on earth.

The sermons which have been preached before this Society, have most of them been as properly Unitarian, as the properest Unitarian could desire. These sermons have been published; and will challenge examination for clearness of diction on this head, with any discourses, not excepting those which have been delivered before the Western Society, or the Unitarian Fund itself. And one of the preachers, whose "Sermon on the Attributes of God no Proof of the Deity of him to whom they are ascribed" demolished the Trinity, though it had too much Arianism about it for the London Society to admit it into their Catalogue, has since become a most zealous promulgator of what is called by some the *proper Unitarian* doctrine.

Thus, Sir, I really think Mr. Belsham need not fear any harm to the Unitarian cause, by throwing open our arms and our gates to the Arians. It will lead to their conversion, and through the doors, thus opened to them, the King of glory will come in.

I perhaps, Sir, should beg your pardon for obtruding these trite remarks upon you; but having been for some years Secretary to the Southern Unitarian Society, having seen its effects, having had repeated opportunities of knowing how much it conciliated our Arian brethren, I felt myself impelled, from the love I bear our cause, to say thus much.

JOHN FULLAGAR.

P.S. Mr. Belsham's remark that to alter the Preamble of the Western So-

ciety's Rules, would almost seem to reflect on the memory of a distinguished individual who assisted at its formation, is, I apprehend, of no great weight. What might be proper when such a revered individual lived, may cease to be so now: our mode of proceeding must vary a little with the change of times: I do not think good arises to the community from its following, heedless of this change, the steps of any *great man now no more*.

SIR,

AS you have Scottish Correspondents, I beg leave to suggest to them, that it would be very acceptable to some of your readers if they would draw up a memoir of the unfortunate Mr. Thomas Fyshe Palmer, with a view especially to ascertain the nature, extent and effect of his religious exertions in Scotland. The suggestion was occasioned by my perusing lately an account of his trial; an octavo pamphlet, printed at Perth. In this work, Mr. Mac Connochie, assistant Counsel for the Crown, is represented as saying, (p. 38,) that "the Bishops were sent to the Tower for refusing to sign an *Unitarian* confession." Can this be correctly reported? If it be, what can Mr. Mac Connochie mean? Is this the same gentleman who, as Lord Advocate, has lately figured in the House of Commons?

In summing up the cause, Lord Eskgrove, referring to the Address, dated "Dundee, Berean Meeting-House, July 1793," for which Mr. Palmer was prosecuted, says, "Mr. Palmer, it seems, is from England, and comes here to teach and circulate religious principles; but when here, he ought to be subject to the laws of this country. But how does he act? He turns his meeting-house into a house of sedition." Upon this the Editor says, in a note, (p. 42,) "His Lordship supposed that as the Address was dated from the Berean Meeting-House, that this Berean Meeting-House was Mr. Palmer's place of worship: this was not the case, and was afterwards explained to his lordship."—Will some one of your Correspondents say who these Bereans were, and whether they still exist as a sect?

A SOUTHERN.

Norwich,

January 31, 1820.

SIR,

I THANK you for the attention you have paid to my suggestions, relative to some plants mentioned in Scripture, in your valuable Repository for October last [XIV. 607]. Your notice of this, and other parts of my two pamphlets, relating to the Cambridge Botanical Professorship, [XIV. 608,] induces me to make your work the vehicle of an additional observation or two, as well as of a few corrections, which it is my duty to point out. I shall begin with the latter.

It seems the Hebrew professor, alluded to in p. 33 of the second pamphlet, is married, and, therefore, cannot at present hold his Fellowship. The only point essential to my argument is, that he holds his professorship without lecturing, even by deputy.

An error in p. 88 of the same pamphlet is, justly enough, pointed out by Professor Monk. *Μέλιον* is there translated "the colour of honey," instead of "a ripe apple." The idea, indeed, is much the same, and the Latin reader will easily perceive the cause of the blunder, which originated in an ambiguity that Ainsworth has taken some pains to guard against. Any one might have avoided this blunder, by turning either to Ainsworth or a Greek Lexicon or a translation of Dioscorides; and I ought to have been more careful. Those who boast of their learning do, now and then, commit worse mistakes, see p. 89 of the said pamphlet; see also the Classical Journal. I must here remark, that Professor Monk, by a subsequent defence of the *Review*, whose falsehood and ignorance I have exposed, takes upon himself all the responsibility of its author.

In endeavouring to shew our Saviour's "lilies of the field" to be probably the *Amaryllis lutea*, of which opinion I am as much satisfied as the nature of the case will allow, I omitted to support my hypothesis with a fact, which I had already laid before the public, in *Prodr. Floræ Græcæ*, I. 221. Dr. Sibthorp, in his MSS. notes, has recorded, that the flowers of this *Amaryllis* are known, in the country about Athens, where they abound, by the name of *ἀγριο κρίνα*, or *field lilies*; nor does he appear to have found that name applied to any other plant.

They are among the popular ornamental wild flowers of modern Greece, and the Turks plant them on the graves of their friends. Whether any Syrian or Christian tradition may have handed down their name, or any idea of sanctity attached to them, to the present inhabitants of Attica, can only be surmised, and must be left to the judgment of the reader.

One subject remains to be noticed, on which I am most anxious to be rightly understood. In your Repository for September last, (XIV. 586,) the expression of my being "Catholic enough in conscience," may be thought to hint a degree of laxity, with regard to the ground on which I have taken the Sacrament at Church. This is far from my meaning. In the absolute rejection of every shadow of human authority in religious matters, on which not only the rights of Protestant Dissenters, but of all Protestant Churches, *essentially depend*, I set at nought every idea attached to the communion of Christians, beyond what Christ himself expressed and commanded. To partake of the Lord's Supper with his disciples, seems to me a plain duty. It is, no doubt, natural to associate, if we can, with those whose sentiments suit our own; especially in a sacred rite which has, perhaps, more of *sentiment* in it than any other. But I am satisfied that no differences of opinion should, on this occasion especially, be brought into view. If churches or sects require badges, let them seek some less exceptionable ones. It is impossible that what our Lord commanded us to do "in remembrance of him," should be intended or permitted by him to be a mark of difference amongst ourselves. The very idea is impious; and making this religious rite a badge of political distinctions, is still more profane. I wonder how Dissenters can thus abjectly bow to human authority. On the contrary, it seems to me the duty of all honest Christians, however they may differ, if they agree in submission to the supreme authority of Jesus, to take the Sacrament *together*. Such is my feeling, and so Dissenters formerly used to think, though they might honestly believe the points on which they differed from the Church, essential to salvation; the abhorrence of a wig, a surplice, or an organ, for instance. The universal

church of Christ is now more enlightened and more charitable on these and much graver subjects; and thus a great majority are, most virtuously and sensibly, become *Dissenters* from their own various creeds and articles, the most authoritative, and, perhaps, the only intelligible parts of some of which are thus decidedly abandoned.

J. E. SMITH.

SIR,

THE celebrated name of Mr. Cogan will undoubtedly call the attention of your readers to the question he has brought forward in your last Number, of Liberty and Necessity [pp. 7—11]. After thinking upon this subject for more than thirty years, and reading nearly all the writers who have engaged in the controversy in and since the time of Mr. Hobbs, I am of opinion still, that no conclusion can be drawn either in favour of Liberty or Necessity; but that the human mind must leave the matter open to endless disputation, even as a philosophical question. It is ultimately to be resolved, if resolved at all, into consciousness. Now if the question be, in a given state of mind, either to act or forbear acting, one man will say, if he act, that he was conscious that he could not forbear acting, and another will say, that he is conscious that he could have forborne to act, though he did act. In such a case, what conclusion can be drawn?

We know nothing of what passes in our own minds but by consciousness. We know nothing of the successive states of our minds but by consciousness. We know nothing of the state of other men's minds but by their conduct, and their conduct only enables us to guess concerning the state of their minds, by the consciousness we have that when we act in the manner they do, the state of our minds is something like what we then think that of theirs to be.

The evidence, therefore, of Liberty or Necessity, concerning human actions, is to be collected from consciousness, and different men declare in this case, a different consciousness. Doubt and suspense of judgment, I, therefore, conclude to be all that we can reach on this most difficult and important question. Admitting the doctrine of Necessity, the question of accountability seems to me not to be so

difficult. It appears to me, that this doctrine shuts out accountability altogether; just as eternal punishment shuts out all possibility of benevolence in God. I say not this because I think those who embrace the doctrine of Necessity, do not hold themselves to be accountable agents; I know they do, and I know too, and could name more than one, who, in trying circumstances, have proved themselves to be the first and best of moral characters, who hold the doctrine of Necessity in all its bearings.

HOMO.

Brief Notes on the Bible.

No. X.

"Hear, O Israel! The Lord our God is one Lord." Deut. vi. 4; Mark xii. 29. *

AND why not, in this age of the world, the Gentiles? Why should not they also hear this emphatical proclamation of the Divine Unity? Why, after our Saviour's re-assertion of it as the first of all the commandments, deafen their ears against it, in the surviving spirit of polytheism, so justly derided by the modern Israelites, and opposing an insuperable bar to their conversion? It is in infancy that the prolific tares are sown which choke the good seed in the mind's maturity, and, mingling error with truth, produce the anomalous harvest of orthodoxy.

Educated in the bosom of the Church, with most of her prejudices clinging to me, a casual circumstance led me some forty years ago to reflect that my lot might have fallen among Dissenters, and my religious persuasions, formed by culture and habit, been of a contrary or very different cast. Musing on this, it occurred to me that *I had never read the Bible!* And, with a mixture of melancholy, I fairly laughed at myself for entertaining *any* opinion upon a subject without consulting the only source of authentic information upon it. Read it I had, in the ordinary mode, as one does a dictionary, dipping sometimes here, at others there, culling one text, descanting upon another, and resting in a system

* "Hear, O Israel! The Lord is our God. The Lord is one." Imp. Vers.

of faith quite as rational as could be expected from such a process.

The Bible purports to be—not, indeed, the word of God, as vulgarly supposed, but—a history of the word of God, of the communications of his will to mankind. Yet, strange to say! this is the only book of popular celebrity which the bulk of mankind do not think it necessary to read in its connexion.

It is fresh in my recollection that, when I had reached the conclusion of the Old Testament, I made a long and deep pause, succeeded by a soliloquy: "It is not then, it seems, under the old dispensation that the mystery of the Trinity can be traced; for the burthen of the communication is the absolute unity of the Supreme Cause of all effects, and the most jealous, uncompromising assertions of it. If, therefore, such a doctrine be the truth, I must proceed with the New Testament, and find it there. But, in proportion to the distinctness of the former revelation in the Old Testament, I must expect to find that of the clashing doctrine in the New. The Deity, in mercy to the faculties of man, did not reveal Himself obscurely under the old dispensation. He would not brook, in the fundamental article of the Divine code, the slightest aberration, any glance to the right or to the left in quest of any other object of worship than his single, unassociated Self, pervading the universe, 'besetting' every individual of his rational offspring 'behind and before,' and attracting to the centre of his divinity the converging adorations of his creatures. After such solemn, such explicit, such abounding declarations of Himself, in terms at once level to all capacities, and identified with the sublimest conceptions of that reason which is heaven's best gift to man, He could not—if it were his sovereign will to establish a new religious faith, one that should supersede the primeval one, so long revered, and so awfully sanctioned—He could not propound it in terms susceptible of two interpretations. The new faith must be as clear and visible, its manifestation as luminous as the ancient about to be merged or qualified; so that 'he who runs may read' his duty in the paramount article of religious worship."

Sir! I pursued my task with in-

creasing avidity, with the fear and trembling natural to so solemn an inquiry, and will not attempt to describe what I felt in its accomplishment. The privation of the ark could not be a greater blow to the Israelites. Its restoration could not be more animating than my convictions when, after recovering from the dejection occasioned by the shock to my old prejudices, I found myself in possession of a new covenant, simple, cheering and intelligible, harmonizing with the old, and demonstrating that in the Almighty there is "neither variableness nor shadow of turning." For I had found the long-predicted Messiah, the Christ of that jealous God, who proclaimed that he would not "give his glory to another," affirming, reiterating, and laying all possible stress upon this grand and fundamental truth; referring all his might and potency to his heavenly Father, whose gracious purposes he was instrumentally fulfilling; and declaring—*after* his resurrection, when, if his human nature had been assumed, it must have been discarded; and on the cross he had declared his mission to be "finished;" that he was ascending to "his Father and our Father, *his God* and our God." I had found, indeed, two or three scattered passages in no connexion, flowing in emblematical terms from the warm imagination of an apostle, which might bear, and only bear (without the context) two senses; the literal, ascribing to Jesus, though he had disclaimed all original power, a physical creation; the other, and only rational one, triumphantly advocating him as the author of the new spiritual creation, or gospel dispensation, which, under God, he unquestionably was. Some, notoriously mistranslated, may also involve a double sense, and others are, perhaps, after a lapse of nearly two thousand years, of difficult interpretation, and therefore at the mercy of expositors. It is the fate of all writings of equal antiquity. But is the word of God in its simplicity; are all his promulgations of it to the Jews, the chosen depository of that word, and insulated for its preservation; are all our Saviour's recognitions of it to be set at nought and revoked upon inferences and constructions at variance with the full stream and tenour of the Sacred Writings? No, Sir!—to my

unspeakable comfort be it spoken—the God of the Old Testament is the God of the New Testament. We do not, if I may be allowed a familiar expression, more apposite than any graver one that occurs to me, see in either an old friend with a new face, still less with three faces. Our Saviour has prescribed a form of prayer which, in reference to the Power addressed, we are not at liberty to travel out of. (Itself a decisive argument with me; for if a Christian choose to abide by that prayer exclusively—and why should he not?—what becomes of the Trinity?) The mouth that cannot lie has declared God to be “One, and his name One;” and any construction of difficult passages, in disagreement with that and similar assertions, conveys the monstrous insinuation that God is an equivocator—that divine truth is not the same yesterday, to-day and for ever.

In result, I would most strenuously exhort and, if it were practicable, bind the obligation upon young persons, *whatever* be the system of faith in which they have been trained, to reflect how many and discordant ones prevail in Christendom; to believe it *possible* that their minds may have received erroneous impressions on the most important of all subjects; to consider how irrational it is to let the mere accident of having been born within the pale of a particular church determine their religious creed; how imperiously it is their duty, the Almighty having condescended to make a revelation of his will, to derive the knowledge of it from Himself, in preference to any human expositions of it; and, suspending all preconceived notions and warping influences, with an humbled, but inquisitive and searching mind, and with the Improved Version of the New Testament beside them, to *read the Bible*.

BREVIS.

—
The Nonconformist.

No. XVI.

On the supposed Affinity of the Poetical Faculties with Arbitrary Power and Superstitious Faith.

MR. HAZLITT has made the following observations in an article on the tragedy of Coriolanus, which is

inserted in his Book of exquisite criticisms on Shakespear:

“The language of poetry falls naturally in with the language of power. The imagination is an exaggerating and exclusive faculty: it takes from one thing to add to another: it accumulates circumstances together to give the greatest possible effect to a favourite object. The understanding is a dividing and measuring faculty: it judges of things, not according to their immediate impression on the mind, but according to their relations to one another. The one is a monopolizing faculty, which seeks the greatest quantity of present excitement, by inequality and disproportion; the other is a distributive faculty, which seeks the greatest quantity of ultimate good, by justice and proportion. The one is an aristocratical, the other a republican faculty. The principle of poetry is a very anti-levelling principle. It aims at effect, it exists by contrast. It admits of no medium. It is every thing by excess. It rises above the ordinary standard of sufferings and crimes. It presents a dazzling appearance. It shews its head, turretted, crowned and crested. Its front is gilt and bloodstained. Before it ‘it carries noise, and behind it tears.’ It has its altars and its victims; sacrificers, human sacrifices. Kings, priests, nobles are its train-bearers, tyrants and slaves its executioners. ‘Carnage is its daughter.’ Poetry is right-royal. It puts the individual for the species, the one above the infinite many, might before right. A lion hunting a flock of sheep, or a herd of wild asses, is a more poetical object than they; and we even take part with the lordly beast, because our vanity, or some other feeling, makes us disposed to place ourselves in the situation of the strongest party.”

The principle here stated was constantly applied by Burke to its obvious practical use. He made the cause of tyranny appear the cause of the imagination and the affections. He knew that there was a yearning in the heart of man after objects of permanence, dignity and grandeur, on which its deep admiration might repose. He, therefore, pictured the splendid endowments of a profligate church, the gorgeous privileges of a corrupt nobility, and the “time-rent honours” of venerable

despotism, as the only objects stately or sacred—as the stay of man's hopes—as the buttresses of his frail nature. His readers were led to believe that, if these things were cast down, man would be left in utter nakedness, would feel that his glory had departed, and nothing prominent, nothing remarkable, nothing sublime, would remain to love or to revere. To this, indeed, it might be sufficient to answer, that there is a price at which even the golden images of fancy are dear; and that the individual lives of millions may scarcely be compensated by the splendour of the sacrifice in which they are devoted. But I protest against the principle which gives to the cause of power a monopoly of imaginative charms. I mean to contend that poetry is not "right royal," but right human—that it does not "put might before right"—that if the necessities of society did not require thrones, dominations and powers, their abolition would leave no void in the heart, but that far nobler and more venerable things would remain to elevate the soul and kindle the affections.

It is perfectly true that the imagination loves to accumulate. But there is no analogy between its operations and those of material strength. It, indeed, heightens the impression of objects by encircling them with associations of beauty, not inherent in them in nature, but yet naturally capable of intimate union. It touches its subject with a tenderer loveliness, yet, instead of weakening by a crowd of sensations, its simple emotion imprints it more vividly on the soul. There is nothing in this process, which is but a heightening of the beautiful and the grand, at all similar to the advances or the triumphs of earthly might. For all the ideas which mere power gives, unadorned and unrelieved by those attributes in which fancy itself clothes it, are of mere strength, force and vastness. In these things there is nothing poetical, nothing affecting, nothing intellectually grand. The intensity of power may be felt, its iron may enter into the soul; but it presents us with no goodly image to console us amidst our actual distresses. The sternest of poets have not affected us by ideas of mere power; but in their most sublime pictures of might, have sought to

delight by the accumulation of beautiful images and romantic allusions. In their poetry, the eternal mountain is not seen merely in the vastness of its size; but lifts its head into the clouds, clothed with a thousand woods, affording delicious resting-places among its steep, and, in the very ruggedness of its precipices tinted by a thousand hues of soft beauty, and reflecting the over-hanging trees' most delicate shadowings.

Let us take, by way of example, Milton's picture of the fallen archangel:—

His ponderous shield,
Ethereal temper, massy, large and round,
Behind him cast; the broad circumference
Hung on his shoulders like the moon,
whose orb

Through optic glass the Tuscan artist
views

At evening from the top of Fesolè,
Or in Valdarno, to descry new lands,
Rivers or mountains in her spotty globe.
His spear—to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great ammiral were but a

wand—
He walk'd with to support uneasy steps
Over the burning marle!

This is a description, from the loftiest pen, of the most gloomy of beings, endowed with prodigious and awful energies. But does the poet overwhelm us with a mere idea of personal size or of naked power? On the contrary, every line teems with images and allusions of the most exquisite and tender beauty. The shield is not merely of broad circumference, but it hangs on his shoulders like the moon in ether, with all its sweet influences and calm grandeur; and not only like the moon as gazed on by common eyes, but as viewed by a Tuscan artist from places whose very names "are silver sweet as lovers' tongues at night." The spear is not only represented as so vast that the most stupendous of pines is a wand in comparison with it, but is compared with the tallest pine hewn among Norwegian hills, and hewn to be the "mast of some high admiral." Thus in the very parenthetical comparison, are we conveyed to the silent eminences in the depth of Scandinavian forests. Thus is the pine hewn there consecrated by all those romantic associations which are connected with the

destined mast of a high admiral; and the imagination teems with the thought of those distant seas over which it is to rear its head unsubdued, and of those mortal contests and thousand storms with which it is to struggle.

It is not true even that the imagination leans to the side of material power. When it seems to do so, as in the instance of a lion hunting a flock, its sympathy is not with the strength, which is merely accidental, but with associations of majestic beauty which spring from other sources. It is not because the lion is the stronger that he is the more poetical object, but because his form is grander, and it brings to our thoughts the confused ideas of those vast forests and awful caverns of which he is sole master. A majestic serpent is not ennobled in our imaginations by possessing a deadly sting. The elephant is not the less stately because he is harmless. Poetry has less affinity with the victorious oppressor than with his triumphant victim. It delights to sympathize with right against might. It excites our feelings on behalf of the ill-fated, even when the balance of justice is nearly equal. How earnestly do we enjoy all the brief successes of the Trojans in the *Iliad*, whose glories are so shortly to perish! In that stupendous work, the Chained Prometheus of *Æschylus*, the oppression of right by might may be said to be grandly embodied, and the calm triumph of the spiritual part of man over the external force that subdues the frame, to be nobly sung. There two beings, who are called Strength and Force, the most naked personifications of brute power ever shadowed forth by a poet, chain their silent victim to a lone precipice, for conveying a spirit to man. In his will, and in the justice of his cause, alone is he mighty. And which image is most sublime, that of the potent oppressors, or of the calm, unresisting, magnanimous sufferer? Are our sympathies in this case with right or with might? Or, in our own times, does our imagination dwell with the Emperor of all the Russias, or with his illustrious victim on his pestilential rock?

The objects which we regard as stately and majestic, most frequently derive from the mind itself all their power to affect us. Some objects, as

a Grecian temple, are beautiful in themselves, and without the aid of association necessarily affect the senses with the feeling of proportion and grace. But others derive all their nobleness from the mind of the spectator. He who looks on Rome is not enchanted with the colours or forms of temples, palaces and massive ruins, but awed by the sense of lofty presences, by the recollection that he looks on the abodes of those who were masters of the world, by the confused thronging of sublime remembrances, and the deep feeling of the perishableness of human majesty. If this be true, even with respect to material forms, how much more does it apply to those trains of thought which attach themselves to mere institutions, and render them sacred! The imagination here "makes the meat it feeds on." The long succession of nobles, the hierarchy of a church, the dignity of a throne, have, in themselves, no inherent grandeur. But the imagination connects with them ideas of sanctity and permanence, which it afterwards delights to contemplate. It is not the mere faculty of admiring, a taste for the beautiful or sublime, which the humblest reverer of human institutions brings to their contemplation. The exquisite hues with which he tinges them are in his own fancy. A village spire is in itself graceful, but when we feel it as pointing to heaven with silent finger, it is in ourselves that the consecrating association arises. Thus, as all legitimate government is derived from the people, so do all the consecrations of human power emanate from the natural heart of all-ennobling man. It imparts to objects those glorious colours which are reflected back again upon the imagination and the affections.

But granting to objects of power all the charms which fancy has shed on them, they are not the stateliest or the most enduring things for a poet to celebrate. The meanest objects of nature have an antiquity more venerable than the Pyramids. The rocks which encircled Greece have survived the wreck of its theatres and temples. The breeze which swept over Salamis is up and breathing still. Earth hath her own solemnities; her deep, lone, untrodden vales; her rivers poured forth from unknown springs; her

"regions consecrate to eldest time;" her vast wrecks of elemental contests; her rocks, monumental of an earlier world. And what are the artificial distinctions of men, regarded even as objects of the imagination, to those noble attributes in which the loftiest and the poorest of the species are equally sharers? The splendours of tyrants are dim compared with the gorgeous visions of childhood. The awe which human power can strike into the heart by pomps and august ceremonials, is little to those mysteries of humanity, life and death, which are common to all. The glory of individuals is faint in comparison with that with which man, as man, is encircled. He is in the infancy of a being which cannot perish. The stirrings of immortality are busy in his soul. Amidst the delicate ornaments and rich garniture of this his earthly abode, he discerns indications of a beauty more perfect than here he can even imagine. The Divinity bends to listen to his prayers. "A thousand liveried angels lacquey him." From the majestic pillars of earth, the unchanging rocks and forked hills, he looks "to temples not made with hands, eternal in the heavens." There is a depth of affection in his soul which thought cannot fathom, principles which mortal accidents cannot alter, love and hope which he feels that the icy finger of death cannot totally chill. What, then, would a poet lose if the symbols of earth-born grandeur were swept away, and man, in his own native majesty, surrounded with all the gorgeous furniture of his terrestrial palace, remained for him to revere and to celebrate? Will he mourn the loss of luxurious trappings who can "live in the rainbow, and play in the plighted clouds"? Will he regret the cumbrous processions of a court who can watch the fleecy clouds, in their splendid array, which seem to lie around the portal of heaven? Will he regret the antiquity of "time-honoured" dungeons who looks freely at the sun which shone over Thermopylae and Marathon? What are the vanishing baubles of earth to him who lives already in the light of other days; who feels within himself the spirit of immortality; who is conscious of joys which he will recognize in heaven, of hopes which have their resting-place near the throne of

the Eternal! He can shed his own consecration on all the lovelinesses of nature, "a light that never was by sea or land." His imaginations can throw a gentle tinge on the evils of life, exhibit our mortal course as rich with indications of immortality, and soften the aspect of death, until it appears "a shadow thrown softly and lightly from a passing cloud." To him the external world is full of sanctities; its smallest beauties are the remembrancers of gentle desires, the depositories of little tendernesses, the awakeners of thoughts that "do often lie too deep for tears." While the thrones of this world fall, and "the roses and flowers of kings" perish, the scenes of his joy endure. Amidst the desolations of ambition, the summer evening's breath is sweet as ever. Stateliest empires have sunk into oblivion, but the tenderest dew-drop is lit up as it was in Eden. Poetry which celebrates only heroes and monarchs must perish with them, but that which appeals to nature and the heart may share in their stability and duration.

It is also a fallacious opinion that poetry flourishes best with a superstitious faith. It is the nature of superstition to controul the excursions of the imagination as much as the exertions of thought. It may sometimes fill a limited circle with gorgeous imagery, but it suffers not the mind to stray beyond it. Thus the Greek mythology created forms of inimitable grandeur and beauty, and peopled with them every rock and grove and stream. But "free nature's grace" was lost in these exquisite wonders. The poet imaged not the brook in its own sweet course, with its gentle cascades and delicate reflectings of beauty, but substituted a fair-hair'd nymph. The morn stood not tip-toe on the mountain's top, but was imaged by a goddess with roseate fingers. All the lovelinesses of wide prospects, all the perspective of nature and of the soul, were totally hidden. Now we are enabled to enjoy the grace and precision of Grecian poetry without resigning those more extended views which a nobler faith discloses. The old forms of heroes and of gods are instinct and breathing still—there, where they minister only to our elevated delights, in the imagination's grandest regions. "Her ancient dower Olympus hath not sold."

Yet we, yielding homage to their undecaying grace, feel all the influences of a deeper genius; wander through over-arching groves, resonant with echoes from beyond the grave, and, borne in thought beyond all material splendour,

Breathe in worlds

To which the heaven of heavens is but a veil.

The poet who stands on the firm rock of truth, beneath the unclouded heavens, enjoys all the glory of past superstitions without losing his higher taste for the true and the eternal. He gazes, with no ungentle eye, on the path which man has trodden, yet loses not the joy of a stainless sky. Above the rolling mist of error he yet surveys it, in all the noble and majestic images of domes, spires and temples into which it is wreathed, and in the glorious colours which the sun reflects upon its masses.

We can conceive of no belief so fitted to the offices of a poet as the Christian faith, in the free goodness of God, and the universal brotherhood of man. To him who rejoices in these glorious truths, revelation appears like Jacob's ladder, reaching from earth to heaven, and the angels are seen ascending and descending upon it. He does not confound the glory of religion with the mysteries which it has not yet penetrated, but sees, in the august regions of super-human reality, where all before was dark, the true light shining from afar, disclosing a clear path to the gate of heaven, and casting its dimmer light on the vast objects which lie near to the track which it makes plain, by its own brightness, to the humblest of mortals. He draws in his golden urn from the waters of that brook which flows "fast by the oracle of God." He is in this world, but not of it, except that his heart beats in earnest sympathy with all that is human. He looks not on the grandeur of antiquity with scorn, in the absurd belief that all virtue has been confined to a few, and that the heroes, sages and patriots of old times were but masses of living corruption. He regards not men as divided from each other by invisible marks of eternal life or death, joy or anguish. He perceives the soul of goodness in things evil. He delights to discover the nestling-places

and retired holds of virtue in the soul; to trace out, in the most erring, those lineaments of the Divine image which can never totally be defaced, and to dwell on the indications of nobleness, even in perverted natures, which prove the high destiny for which ultimately they shall be fitted. He remembers not his own childhood as the season when he was under the wrath and curse of God, but as the time when heaven lay near him; as the sacred beginning of an immortal life; as the blessed space when glorious dreams and goodly visions, which hereafter shall appear assured realities, encircled his untainted soul. To him "the splendour in the grass, the glory in the flower," which then gleamed on him, yet sparkle. The operations of his imagination almost anticipate the glorious changes through which his species will pass when assoiled from the impurities of time. To him already "pain and anguish and the wormy grave" are almost "shapes of a dream." He listens delighted to the first notes of that universal harmony which shall hereafter burst on his ear in full chorus. To him "the burthen of the mystery of all this unimaginable world is lightened" by a deep insight into all the sources of joy, and a lively sense of that eternal state in which the shadowings of evil shall be dispersed for ever. He feels that his genius is a thing "immortal as himself," and anticipates its progress, not amidst scenes where agony and sin hold for ever a divided empire with blessedness and peace, but in the sweet and unclouded light of divine love, gradually extending its beams over scenes long overcast with dark shadows, and revealing new and immortal trophies of those conquests which Good shall not cease to achieve, until it shall attain its final victory.

T. N. T.

Bristol.

January 22, 1820.

SIR,
THERE appeared in the Number of your Repository for September, [XIV. 538—540,] an article entitled "Irregularities in Public Worship," and great was my astonishment at finding that it was intended as a reproof to the respectable society of which I am a member, and which has hitherto maintained the highest cha-

racter for regular attendance upon divine worship, and for the seriousness and devotion which are observed during the time of service. The charge of levity is so completely without foundation, that I thought few would know to what congregation it was intended to apply; and, therefore, I did not consider it worth while to trouble you or your readers on the subject; but finding that it is generally known in different parts of the kingdom to be written by a member of the Unitarian society which assembles in Lewin's Mead, I must request you to insert the following remarks in your next, lest by letting it pass unnoticed the justice of the charge should seem to be acknowledged.

It has, confessedly, not been in the power of the writer till within the last few months to attend regularly upon public worship, and should not this circumstance have suggested the propriety of waiting till opportunity had been afforded of comparing our society with others? Had this comparison been made, it is probable that, instead of being stigmatized "with strange and reprehensible levity," it might have appeared to be deserving of being held up as an example of seriousness and devotion. The writer says, "I can conceive nothing more unbecoming, more distressing to pious feelings, than to hear a solemn address to the Deity drowned by the noise and bustle which is unavoidable when many persons enter:" now, let me ask, what impression would be made upon the minds of those unacquainted with Lewin's Mead, by reading this sentence? Certainly that the noise and bustle are so great as to drown the voice of the preacher. I can only say, that the "Zealous Unitarian" must be most unfortunately situated; for in that part of the meeting where I sit there is never any "noise or bustle" which could interrupt a person who was not more under the influence of nervous irritation than of that "pure devotion," and those "delightful aspirations" of which the writer speaks. I have often heard it remarked by those who have been accustomed to other congregations, that no where do the attendants enter in so quiet and orderly a manner. I have myself had frequent opportunities of attending other places of worship in London and various parts

of the kingdom, and I would not be understood to intend any reflection upon the members of any of these different societies, when I say, that on my return to Lewin's Mead I am always struck with the quietness and attention which prevail there. That there are generally some who come in after the service is begun, must be confessed, and in some instances this might be, and certainly ought to be, avoided; but from the variations in clocks, and other causes too numerous to be mentioned, I believe it will scarcely ever be found that several hundred people can assemble at precisely the same time, especially when, as is the case here, many of them live at a considerable distance, and some several miles from the chapel. If there be any who are habitually late, I would not be understood to offer any apology for them. Respecting the charge of *levity*, I must say that it is as unjust and unfounded as the whole accusation is hasty and injudicious.

Your zealous Correspondent might reasonably anticipate much religious improvement and gratification from attending upon the ministry of our able and highly respected pastors, but it would be well to remember that those who expect "unmingled gratification," must meet with disappointment in this world; it is no where to be found; no, not even among Unitarians; nor are we justified in allowing our disappointment to evaporate in peevish complaints against others, because they do not come up to our ideal standard of perfection.

Persons unacquainted with our society might be led to suppose, that those who, from their opulence and worldly station, have greater opportunities of spiritual improvement than their poorer brethren, are situated nearer the speaker, while the latter are placed where they are more liable to interruption, and where their attention must be "distracted by the figures which are moving around them." I must here observe, that if your Correspondent had taken the trouble to gain information on the subject; which might easily have been done by application to any of the older members of the congregation, and which ought in common justice to have been done before the animadversions of which I complain were published; it would

have been found that this is not the fact. A bench immediately under the pulpit is appropriated to the use of the inhabitants of our Almshouse, and the seats in its immediate neighbourhood are certainly not occupied by the most wealthy or most learned.

If your Correspondent observed any habitual irregularities in the conduct of some individuals, would it not have been better to endeavour to become acquainted with those persons, and in private to have represented to them the impropriety of their conduct; or, if this were not practicable, to have requested either of our ministers to do so, and their admonitions would, no doubt, have been received with the respectful attention they deserved, and have proved more effectual than the indiscriminate censure of an anonymous writer, which is more calculated to produce irritation than amendment. Instead of pursuing this line of conduct, which appears to me the most obvious as well as the most in conformity with the Christian precept, "Do unto others as you would they should do unto you," the Zealous Unitarian holds up to public reprehension one-fifth of this highly respectable congregation; a congregation which, in point of numbers, liberality, unanimity and zeal, is surpassed by none and equalled but by few. Zeal your Correspondent too has manifested, but it is zeal which in this instance is not tempered with due discretion.

I would willingly believe that the paper which has called for these remarks was written hastily; and I cannot but think that the writer must, upon reconsidering the subject, see the injustice and impropriety of censuring so large a part of our society, after having been a member of it for only a very few months, and without having ascertained whether or not the charges brought against it are well founded.

B.

SIR,

PERMIT me to bring under the notice of your readers a paragraph relating to the Unitarians, which appeared in the *Congregational Magazine* for December 1819, p. 756. "Although it certainly must be very disagreeable just now to have such a shabby infidel (Mr. Carlile) claiming kindred with them; yet they will find

it difficult to deny the relationship, when they remember what Dr. Priestley said of Mr. Jefferson, the infidel: 'he is generally considered as an unbeliever: if so, however, he cannot be far from us.'"

I say nothing of the style or spirit of the passage; I wish only to expose the gross mis-statement which it contains. Any reader would suppose that Dr. Priestley represented Mr. Jefferson as not far from Unitarians, *because* he was an unbeliever. This the "Congregational" writer evidently meant to be understood. Now then, Sir, for the fact.

Dr. Priestley sent Mr. Jefferson a copy of his pamphlet, entitled "Socrates and Jesus compared;" the object of which was, I need scarcely say, to shew the vast superiority of our Lord to the mere philosopher. The President acknowledged the present in a letter which expresses his high admiration of the character of Jesus, and his regret that, through the errors of Christians and the corruptions of Christianity, "the *unthinking* part of mankind" should be induced "to throw off the whole system in disgust, and to pass sentence as an impostor on the most innocent, the most benevolent, the most eloquent and sublime character that ever has been exhibited to man." This letter Dr. Priestley transmitted to Mr. Lindsey, with a few remarks. Speaking of the writer, the Doctor says, "He is generally considered as an unbeliever: if so, however," (that is, if he be really an unbeliever,—which the Doctor seemed disposed, as well he might, to question,) "he cannot be far from us, and I hope in the way to be not only almost, but altogether what we are. *He now attends public worship very regularly, and his moral conduct was never impeached.*"* The plain sense of this is, that Dr. Priestley had the strongest hopes of Mr. Jefferson's avowing himself an Unitarian Christian, notwithstanding his *reputed* unbelief, in consequence of his expressing himself so emphatically in admiration of the character of Christ, of his return to public worship, which he had probably for a time disused, and of his unimpeachable moral character. And

* Belsham's Memoirs of Lindsey, Appendix, p. 540.

is not a good man, who puts himself in the way of Christian means, and expresses himself as an ingenuous inquirer, very likely to find the truth? What more, in fact, does Dr. Priestley say than our Lord himself said, viz. that "If any man would do the will of God, he should know of his doctrine"?

Bigotry alone could affect to derive from the passage a confession that Unitarians and Unbelievers are near one to another; and I really am ashamed that any publication supported by Protestant Dissenters should be used for such purposes as this, which would disgrace the Anti-Jacobin Review. It is reported that Dr. J. P. Smith, and Mr. Chaplin, of Bishop Stortford, and other gentlemen of character and honour, are engaged in the Congregational Magazine, and it surely becomes them to disavow a passage which contains a virtual falsehood, and breathes an evil mind.

AN INDEPENDENT.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCLX.

To make a probable Conjecture of Tempers and Dispositions by the Modulation of the Voice in ordinary Conversation.

Sitting in company, and having been a little before musical, I chanced to take notice that in ordinary discourse words were spoken in perfect notes, and that some of the company used 8ths, some 5ths, and some 3rds, and that those were most pleasing, whose words, as to their tone, consisted most of concords, and where of discords, of such as constituted harmony: and the same person was the most affable, pleasant, and the best natured in the company. And this suggests a reason why many discourses which one hears with much pleasure, when they come to be read, scarcely seem the same thing.

From this difference in the music of speech, we may also conjecture that of tempers. We know the Doric mood sounds gravity and sobriety; the Lydian, freedom; the Æolic, sweet still-

ness and composure; the Phrygian, jollity and youthful levity; the Ionic soothes the storms of disturbances arising from passion. And why may we not reasonably suppose that those whose speech naturally runs into the notes peculiar to any of these Moods, are likewise in disposition? So also from the Cliff, as he that speaks in Gamut, to be manly; C Fa Ut, may shew one to be of ordinary capacity, though good disposition. G Sol Re Ut, to be peevish and effeminate, and of a weak and timorous spirit; Sharps, an effeminate sadness; Flats, a manly or melancholic sadness. He who has a voice in some measure agreeing with all cliffs, seems to be of good parts, and fit for a variety of employments, yet somewhat of an inconstant nature. Likewise from the Times; so Semibreves may bespeak a temper dull and phlegmatic; Minims, grave and serious; Crotchets, a prompt wit; Quavers, vehemency of passion, and used by scolds; Semibreve rest may denote one stupid, or fuller of thoughts than he can utter; Minim rest, one that deliberates; Crotchet rest, one in a passion, so that from the natural use of Mood, Note and Time, we may collect dispositions.

Phil. Trans. XII. 414.

No. CCCLXI.

Fool-Doctors.

None are greater fools than they who set up for fool-doctors in the grand hospital of incurables, the principal districts and partitions of which are, Europe, Asia, Africa, America, with a fifth towards the South Pole, not yet discovered. The first degree of folly is to think one's self wise; the second is to profess one's self wise; and the third is to pretend to reform the world, and to cure others of their folly. To attempt such a cure, a man must be a fool and a half. So moralizes a certain philosopher, who, methinks, judgeth rather too severely of his fellow-creatures. In the spacious hospital of which he speaks, there are always some patients who may be cured, or, at least, much relieved. Let every one, therefore, contribute all that he can towards mending others, not forgetting himself.

Jortin's Erasmus, 8vo. II. 305.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*The Racovian Catechism, with Notes and Illustrations, translated from the Latin: to which is prefixed, a Sketch of the History of Unitarianism in Poland and the Adjacent Countries.* By Thomas Rees, F. S. A. (Since LL.D.) 12mo. pp. 524. Longman and Co. 1818.

[The date of this valuable work suggests to us the necessity of making some apology for our long neglect of it; but, again, we recollect that there are other instances in which we have been equally faulty, and, therefore, conclude that we shall do better to proceed at once to supply past omissions,—remarking only that the Review department of so miscellaneous a work as ours can receive but its share of attention, and that circumstances beyond the Editor's controul, in this and other portions of the work, frequently overrule his wishes.]

THE RACOVIAN CATECHISM is the Confession of Faith of the proper Socinians. It was not originally published under this title, but came to be thus designated either from its having been printed at Racow, a city of Poland, or from that city being regarded as the metropolis of the Polish Unitarians. It grew by degrees into its present form. Its history is minutely detailed by the Translator. Faustus Socinus and Peter Statorius, Junior, seem to have begun, and Smalcus, Moscorovius and Volkelius to have completed it. The first publication of it was in the Polish language, in 12mo., in 1605: this edition is extremely scarce. Smalcus next put out a translation of it in German, in 1608, with a Dedication to the University of Wittemberg. In the year following, a Latin Version of it, by Moscorovius, was printed at Racow, with a dedicatory address by the translator, to James I. King of England. Another edition in German was printed in 12mo. at the Racow press in 1612. A reprint of the original work was executed at London (though with the imprint of *Racovia*) in 1651, in 18mo., with the Life of Socinus, by Przypcovius, appended to it. This attracted

the notice of the English (Dr. T. Rees says, rather inaccurately, the *British*) Parliament, as appears by the following document, which we copy entire:

"Votes of the Parliament touching the book commonly called The Racovian Catechism.

"Mr. Millington reports from the Committee to whom the book (entituled *Catechesis Ecclesiarum quæ in Regno Poloniae*, &c. commonly called The Racovian Catechism, was referred, several passages in the said book which were now read.

"Resolved upon the question by the Parliament, That the book, entituled *Catechesis Ecclesiarum quæ in Regno Poloniae*, &c. commonly called The Racovian Catechism, doth contain matters that are blasphemous, erroneous and scandalous.

"Resolved upon the question by the Parliament, That all the printed copies of the book entituled *Catechesis Ecclesiarum quæ in Regno Poloniae*, &c. commonly called The Racovian Catechism, be burnt.

"Resolved upon the question by the Parliament, That the Sheriffs of London and Middlesex be authorized and required to seize all the printed copies of the book entituled *Catechesis Ecclesiarum quæ in Regno Poloniae*, &c. commonly called The Racovian Catechism, wheresoever they shall be found, and cause the same to be burnt at the Old Exchange, London, and in the New Palace at Westminster, on Tuesday and Thursday next.

"Friday, the second of April, 1652.

"Resolved by the Parliament, That these votes be forthwith printed and published.

"Hen. Scobell, Cleric. Parliamenti.

"London: Printed by William Field, Printer to the Parliament of England, 1652."

The London Latin edition, which experienced this memorable fate, is exceedingly scarce. The present indefatigable Translator says that it is mentioned in no foreign work relating to the Racovian Catechism, and that the only copy of it, that he has seen, is in the British Museum.

"An English edition of this work in 18mo. was printed at Amsterdam in 1652, for Broer Janz, under the following title: 'The Racovian Catechisme; wherein

you have the Substance of the Confession of those Churches, which in the Kingdom of Poland, and the great Dukedome of Lithuania, and other Provinces appertaining to that Kingdom, do affirm, that no other save the Father of our Lord Jesus Christ is that one God of Israel; and that the Man Jesus of Nazareth, who was born of the Virgin, and no other besides or before him, is the only-begotten Sonne of God.' Dr. Toulmin conjectures that this translation was executed by John Biddle,* and the date of its appearance renders this extremely probable. The translator has omitted the dedication to James the First, and substituted a preface of his own. It must be observed that this work is, in many parts, rather a paraphrase than a version of the original; and that occasionally the translator has introduced whole clauses to express his own opinion, though at variance with the sentiments of the compilers of the Catechism."—Hist. Introd. pp. lxxx. lxxxi.

About the year 1665, after the expulsion of the Unitarians from Poland, Jonas Schlichtingius published at Amsterdam (*Irenopolis*, in the title-page) a revised and enlarged edition in Latin; with notes by Martin Ruarus, and observations in reply by the Editor, and a prefatory address on the right of private judgment, the joint production of Andrew Wissowatius and Joachim Stegman, the younger. John Cornelius, commonly known by the name of Knoll, translated this edition into Dutch: his version, however, in consequence of his making some alterations and omitting the chapters on Baptism and the Lord's Supper, was not approved by the Unitarians, who, in self-justification, published a correct and complete edition of the Catechism in the same language, in 1666.

The last and best edition of the work was printed in 4to. at Amsterdam, (*Stauropolis*), in 1680, and appended to Crellius's *Ethica Aristotelica*. The text was revised by Andrew Wissowatius, who added some valuable notes to those of Crellius, Schlichtingius and Ruarus. There are also several other notes from the pen of Benedict Wissowatius, (the nephew of Andrew,) who is conjectured by the present Translator to have been the Editor. Two notes are subscribed with the initials F. C., i. e. Florian Crusius, a

physician of considerable eminence, who was married to the sister of Wolzogenius. The prefatory address by Wissowatius and Stegman, before mentioned, is here preserved. From this edition, exhibiting the latest view of the theological system of the Polish Unitarians, Dr. T. Rees has made his Translation.

There is, indeed, an edition in small 8vo. purporting to be of the date of 1684, but this is, in fact, only the edition of Schlichtingius, published about 1665, with a new title-page and the addition, at the end, of the notes inserted in the 4to edition of 1680.

Of the *Racovian Catechism* a correct edition in English had been long a *desideratum*; and we rejoice that the work has been executed by the present Translator, than whom no one was more competent to the task. His Notes are a most valuable addition to the work; they exhibit the points of difference between the Socinians and the modern Unitarians, with constant references to authorities. The Historical Introduction has furnished us with the foregoing particulars; it contains also a sketch of the History of the elder Unitarians, to which we shall pay some attention towards the close of this article. From a perusal of the volume, the English reader may fully inform himself of the doctrines of that distinguished body of learned and pious Reformers, so long stigmatized under the name of Socinians; and may gather a mass of sound theological knowledge and of accurate biblical criticism. As he proceeds he will perceive, by the help of the Editor, the great progress which scriptural learning has made in the last century and half; he will admire the sagacity of the community of theological scholars who, with a deep insight into the sense of Scripture, anticipated the discoveries of the succeeding race of critics who enjoyed such better opportunities of collating MSS. and of establishing the true sacred text; he will applaud the Christian integrity and courage of a band of confessors, who in the face of danger and in deaths oft, proclaimed the true, but long lost, doctrine of the New Testament, and begun the Reformation of the corrupted Church from its foundations; and in surveying the peculiarities of the real Socinians he will smile at the polemical wisdom of

* "Life of Socinus, p. 260."

those divines who persist in applying their name to the Unitarians of the present day, merely because the name has come down loaded with the odium of successive generations of *orthodox* believers.

The work is inscribed, "Catechism of the Churches of Poland, which confess, according to the Scriptures, one God, the Father, his only begotten Son, Jesus Christ, and the Holy Spirit." The compilers set out with a noble declaration in favour of religious liberty :

"Whilst we compose a Catechism, we prescribe nothing to any man ; whilst we declare our own opinions, we oppress no one. Let every person enjoy the freedom of his own judgment in religion ; only let it be permitted to us also to exhibit our view of divine things, without injuring and calumniating others. For this is the golden Liberty of Prophesying which the sacred books of the New Testament so earnestly recommend to us, and wherein we are instructed by the example of the primitive Apostolic Church."—Pref. p. xcvi.

We recommend the Sections of Chap. I. relating to the Holy Scriptures, to all those that are in the habit of accusing such as they denominate *Socinians* of setting up reason against the Bible. The true argument for the authenticity of the sacred volume is here well stated. The following note of the Commentator, whose name is affixed, is very judicious and satisfactory.

"What is asserted here, and in some answers that follow, as well as the truth of the Christian religion generally, may, without adverting to other arguments, be in this manner clearly demonstrated : No person of sane mind will deny that some things were done antecedently to his birth, and when he could not have been a present spectator : but he can know this in no other way than by testimony and historical relation. Now if any history be worthy of credit, certainly that of Jesus of Nazareth and his disciples may safely be considered in this light ; a history which has through so many ages been confirmed, by the constant and unanimous testimony of an uninterrupted succession of witnesses of such high respectability, existing among all the various nations of the earth, and differing widely from each other in their language and manners, and in their opinions on other points : no one, besides, during the whole of this interval, having been able to im-

peach the credit of the religion itself, by substantiating against it a charge of falsehood, while almost all have been labouring to extirpate it by force. It is apparent, as will be shewn in the sequel, that these witnesses could not have been instigated to give their testimony by any prospects of worldly advantage ;—and yet (and in this consists the force of the argument) an immense host of them, like a cloud, reaching from the earliest age down to our own time, may be produced. The reader who wishes to see the truth of Christianity discussed more at length, may consult the work of Faustus Socinus on the Authority of the Holy Scriptures, Grotius's book on the Truth of the Christian Religion, Joachim Stegman, junior's *Brevis Veritatis Religionis Christianæ Demonstratio*, (Brief Demonstration of the Truth of the Christian Religion,) inserted in the works of Brennius, and Henry More's *Magni Mysteriorum Pietatis Explanationes*, Lib. Sept.—BENEDICT WISSOWATIUS."—P. 9.

We cannot forbear giving also part of the additional Note of the present English Translator ; the subject being at this time particularly interesting, and the facts here stated being the best answer to the charges preferred by the bigot and the unbeliever (*par nobile fratrum*!) against Unitarians as not believers in the Scriptures.

"Socinus's work above referred to, is not so well known to the English reader as it ought to be, considering its great merit. It contains a clear and comprehensive summary of the arguments in favour of the genuineness and credibility of the Scriptures, and of the truth of the Christian religion : and its utility has been superseded by no publication of more recent date. The best Latin edition is that printed without the author's name, at Steinfurt, in 1611, under the editorial direction of Vorstius, whose pious labour drew on him the heavy censures of the bigots of the time, who did not believe, it seems, that 'any good thing could come out of Racow.' This edition is now exceedingly scarce. An English translation of it was published in 1731, in a thin octavo volume, by Mr. Edward Combe, a divine of the Church of England, who prefixed a dedication to the Queen. This translation is also scarce : it is moreover of rather uncouth execution : and, on these accounts, he would deserve well of the Christian world, who should give the work to the English public in a more pleasing and inviting dress.

"Grotius's treatise is better known, both to the scholar and to the mere English reader ; the Latin being no unusual school-

book, and several English translations being current in the market. Dr. Smallbrook, Bishop of St. David's, says of this work, that Grotius in the composition of it "was, among several other authors, more especially assisted by the valuable performance of a writer otherwise justly of ill fame, viz. Faustus Socinus's little book *De Auctoritate S. Scripture*." (Charge to the Clergy of St. David's, 1729.) The reader will be at no loss to discriminate between the verdict of the critic and charitable denunciation of the bishop.

"Stegman's treatise is an excellent little compendium. It is appended, as stated above, to Brennius's Commentary on the Scriptures of the Old and New Testament, which is often classed as a tenth volume of the *Bibliotheca Fratrum Polonorum*."—Pp. 9—11.

[To be continued.]

ART. II.—*The Deist, the Christian, the Unitarian: a Sermon delivered at the Chapel in Trim Street, Bath, on Sunday, November 28, 1819.*
By Joseph Hunter. Bath, printed. Sold, in London, by Hunter. 1819. 12mo. pp. 31.

FOR delivering and publishing such a sermon no apology * was needed. Mr. Hunter presents us with a highly judicious and seasonable discourse, from Heb. x. 23, 24 [*Let us hold fast, &c.*]: the occasion of it was evidently a recent trial, in which, to use this preacher's language, "a bold and forward Deist" pretended "to identify his opinions" with those of Unitarian Christians; "declaring that the name [*Unitarian*] was common to him and to them, and that the law made for the protection of Unitarians was a law for the protection of the professors of Deism."

Mr. Hunter does not intimate the faintest approbation of the interference of the magistrate for the alleged support of one set of religious opinions and for the suppression of another. The abstract principle of prosecutions of this kind Unitarian Christians have always marked with censure: and it seems impossible to add any thing to the clearness and good sense with which the subject was long ago, treated by the incomparable Lardner, who, in a letter to Dr. Waddington, then Bishop of Chichester, says, †

* Advertisement and pp. 7, 8.

† Works, Vol. I. Life, &c. cxvii. &c.

"Your Lordship freely declares, he [*Woolston*] ought not to be punished for being an Infidel, nor for writing at all against the Christian religion; which appears to me a noble declaration. If the governors of the church and civil magistrates had all along acted up to this principle, I think, the Christian religion had been before now well nigh universal. But I have supposed it to be a consequence from this sentiment, that if men have an allowance to write against the Christian religion, there must be also considerable indulgence as to the manner likewise. This has appeared to me a part of that meekness and forbearance which the Christian religion obliges us to; who are to reprove, rebuke, and exhort with all long-suffering. The proper punishment of a low, mean, indecent, scurrilous way of writing, seems to be neglect, contempt, scorn, and general indignation."

We submit to our readers, whether these observations are applicable or not to the case of *Richard Carlile*? In our own judgment, they completely dispose of it: we do not partake in the spirit, we do not subscribe to the reasoning, of his prosecutors. Nor, on the other hand, shall we admit that, so far as concerns religious sentiment, he has any thing in common with Unitarians: it is a broad and an obvious line by which he and they are mutually separated. At the same time, whatever be our opinion of him *personally*, we are strangers to the Antichristian and savage feelings which such journals as the *Courier* have expressed, in consequence of his sufferings. We cannot triumph over him: we cannot venture to pronounce that he is no object of compassion and relief on the part of those whose views and expectations are the most diametrically opposite to his own. If *Archbishop Secker*, as his biographer informs us, * more than once "extended his bounty" to the distressed and "wretched authors" of publications "manifestly calculated to corrupt good morals or subvert the foundations of Christianity," surely Protestant Dissenters and Unitarian Christians may thus far imitate his example and be blameless!

So much for the circumstances which have given rise to Mr. Hunter's

* Porteus' Works, VI. 65.

sermon; he lays before us "a plain, a fair and candid answer to each of these three questions: What is a Deist? What is a Christian? What is a Unitarian?"—and shews "the absurdity of affecting to confound Unitarianism with Deism, or of affecting to deny that a Unitarian is a Christian." This division of his subject, this statement of his purpose, illustrates the title of the discourse; a title which is calculated, indeed, to arrest the notice of the public, but which possibly might lead some persons to imagine that the preacher discriminates between Christianity, on the one side, and Unitarianism as well as Deism, on the other.

"The word Deist, in its first acceptation, denotes a believer in God." However, the definition of it, as (modified by time) it is now used, "is a man who acknowledges a God, but denies revelation." Our author draws a faithful picture of the character of the Deist, in its favourable and its unfavourable aspect. With the same impartiality he makes an estimate of the probable effect of Deistical sentiments on the virtue and happiness of the man who embraces them, and then observes,

"The name of Deist, which was once one which the Christian might be proud to bear, is now a name from which he instinctively shrinks, which, indeed, it is impossible he should bear; which, united with his name of Christian, would be like speaking of white blackness, of powerless strength, of circumscribed infinity; or conjoining any other ideas that were incongruous, and absolutely refused to unite. It is of the essence of modern Deism to deny Revelation. It is of the essence of Christianity to believe that a Divine Revelation was made by JESUS CHRIST."—P. 14.

On the revival, in modern times, of the word Deist, Mr. H. offers this remark:

"So little attention has been paid to the philology of our language, or to philology in general, that we should probably look in vain, through the range of English literature, for the history of this word Deism; and the date and origin of that tralatitious sense of it which has taken place of its original and etymological sense. But it may be submitted, as a conjecture, that when Christianity became prevalent through the Western world, and Mahometanism through the

Eastern, and men came in general to receive the great truths of a Divine Creator and his providence, and thus became universally of the sect of the Deists, that persons who were led to reject all revelation, and pretences to revelation, appropriated to themselves this old and unclaimed term of Deist, as some defence against unchristian bigotry, which doubtless then, as now, was ready to confound the men who acknowledged a God but denied revelation with those unhappy persons who with revelation renounced also a God."—P. 14.

To the question, What is a Christian? the preacher gives "a short and ready answer: a believer in the divine mission of JESUS CHRIST." Like the term Mahometan, it is "a generic term, admitting of specific differences:—consistency, as well as modesty, requires that we acknowledge as Christians all who receive the doctrine of Christ as divine truth.

"There is, indeed, another and a most beautiful sense in which the term Christian is used. He who, to the belief in the divine mission of CHRIST, joins the practice of those duties which it was one great object of our Lord's life to inculcate; one, who is like his LORD and Master in piety, humility, temperance, patience and charity; who walks on earth as he walked; this man is a Christian indeed, in the highest and best sense of the word."—P. 18.

We must refer to the discourse itself those who are desirous of seeing Mr. H.'s admirable representation of "the difficulties to which men may be reduced, when they attempt to set up one of the forms in which Christianity is specifically professed, in the place of that general system in which all forms are included, and which is briefly expressed by the phrase, believing in the divine mission of Christ." It is time that we accompany him in his answers to the questions, "What is a Unitarian? And how far can he shew that he is worthy to bear the honoured name of Christian?"

"The whole abstract idea represented by the word Trinitarian is a man who receives the doctrine of CHRIST, being persuaded that it includes the notion of a Trinity in Unity; and the proper definition of a Unitarian is correspondent to this,—a man who receives the doctrine of CHRIST, being persuaded that it does not include the notion of Trinity in Unity.

"This was the origin of the term, and

in this sense the term is still sometimes used. But as, under the generic term Christian there are specific differences, so this term Unitarian has comprehended under it several distinct species, to some of which the names Arian and Socinian have been appropriated, while to others no distinctive appellation has ever been affixed. But it has happened to this, what has not happened to Christianity at large, that one species of Unitarianism has almost excluded the rest; and to that species which never had any peculiar and distinctive appellation, the term Unitarianism has lately become, in its common acceptation, appropriated. Whether it might not have been more proper to have left the generic term to serve the purpose for which it was originally introduced, and to have adopted a name indicative of the specific difference, is a question which I am not competent to decide." —Pp. 22, 23.

On a point which is still misapprehended some light may be cast by a passage in the writings of certain early Anabaptists: the Catechism or Confession, whence it is taken, was printed, in Poland, in 1574; "that is, four years before Faustus Socinus came into that country." Now what Mosheim styles "their erroneous notion concerning Jesus Christ is expressed in the following terms: *Our Mediator before the throne of God is a man, who was formerly promised to our fathers by the prophets, and in these latter days was born of the seed of David, and whom God, the Father, has made Lord and Christ,*" &c. And the historian, speaking of "the original Catechism," which is now under consideration, says, "From this little performance, and indeed from it alone, we may learn with certainty the true state of the Unitarian religion before FAUSTUS SOCINUS:" he, moreover, informs us that it was published at Cracow, in the above year, under the title of *Catechism, or Confession of the Unitarians*. *

Mosheim conjectures that the papers of Lælius Socinus were left behind him in Poland, and that, "by the perusal of them, the Arians, who had formerly the upper hand in the community of the Unitarians, were engaged to change their sentiments concerning the nature and mediation of

Christ." Be this as it may, the denomination of *Socinians* was afterwards given to those professors of religion who hitherto had been known by names very different from this: and it was expressive of their attachment to the *peculiar* tenets of Lælius and Faustus Socinus; though at the present day there is probably no individual in the British dominions to whom it can with justice be applied.

Even on the continent, and in the seventeenth century, the term *Unitarian* has been employed to denote opinions distinct from those of *Arians*. *

But our purpose will be still better answered by adverting to the use of the name in our own country, from nearly the same period.

In the first vol. of some very memorable *Tracts* we meet with *A Brief History of the Unitarians, vulgarly called Socinians*: the second edition of this performance is dated 1691; and the writer begins with a statement of the arguments by which these persons maintain "that the Lord Christ was a man." † Still, throughout these volumes the term *Unitarians* seems usually opposed to *Trinitarians*; although most of the reasonings and explanations are directed to the establishment of the simple humanity of our Saviour. In one passage we find the strange phrase, *the Arian UNITARIANS*: ‡ it came from Mr. Emlyn's pen.

So far as we can at present ascertain, Clarke, Whiston, Peirce and Hallett, although they were the distinguished advocates of *Arianism*, never claimed nor bore the title of *Unitarians*.

The case of one most excellent and able individual, who has been already mentioned, was not quite the same: *Emlyn's* writings supply abundant proofs that he considered the denominations *Unitarian* and *Anti-Trinitarian* as identical; yet we have perceived how he sometimes qualified the former

* *Vindiciæ pro Unitariorum in Polonia Religionis Libertate ab Equite Polono (Stanisl. Lubieniecicus, Junr.) conscriptæ, 268, nota.* The author died in 1675. His *Defence*, &c. is printed, together with some other tracts, at the end of *C. C. Sandii Bibliotheca Anti-Trinitariorum*.

† P. 3.

‡ V. (1708) p. 3.

* Mosheim's E. H. (MacLaine) IV. pp. 300, &c. (1782).

—and we know that he was the advocate of the pre-existence and mediatorial worship of Jesus Christ.

Lardner makes a marked distinction between the Arian and the Unitarian doctrine.* Nor can we easily forget what he says of Watts, "I think Dr. Watts never was an Arian, to his honour be it spoken—he was an Unitarian—DR. WATTS'S LAST THOUGHTS WERE COMPLETELY UNITARIAN."† If on a subject of this nature authority might weigh, that of Lardner would be decisive: his correctness as an historian and an observer, and his skill as an interpreter of Scripture are beyond our praise. So Baron ‡ discriminates Hopton Haynes as an Unitarian.

Dr. Priestley, it is well known, did not regard his fellow-christians of the Arian school as justly entitled to be classed among Unitarians: the reason was that he looked on Arianism, in all its modifications, as infringing, or immediately tending to infringe, the doctrine of the absolute unity of God. Of the same opinion is a living author, (long may it be ere we can without censure speak of him as Respect and Gratitude would impel us!) who must rank among the most intelligent, powerful and assiduous labourers in the field of Christian truth, and on this principle were formed those Unitarian Book Societies in Great Britain which are confessedly first in the order of time, nor, perhaps, of the least account in respect of the patronage they have obtained, and of the benefits they have diffused.

Why have we enumerated these facts? Chiefly for the sake of justifying and explaining the passage we have last cited from Mr. Hunter's Sermon; but also for the purpose of shewing that the sense we affix to the word Unitarian is not arbitrary and unsupported, and that the tenet of our Lord's exclusive humanity, in contradistinction to his supposed pre-existence, is not the mere private, but the long avowed and publicly recorded belief of the advocates of Christian Unitarianism. That these terms cannot in justice be disjoined, we thank Mr.

Hunter for proving so clearly and satisfactorily. Although traces of rapid composition are visible in his discourse, yet he is accurate in thought and sound in reasoning.*

ART. III.—*Four Letters to the Rev. W. J. Fox, occasioned by his Sermon on the Duties of Christians towards Deists; and by his Remarks on the Prosecution of Mr. Carlile.* By an Inquirer. 8vo. pp. 54. Hunter. 1819.

THERE is something unintelligible in this publication. The writer does not address Mr. Fox merely as the author of the Sermon referred to in the title-page, but at the same time does not explain his other allusions. He is evidently capable of writing well, and yet he sometimes expresses himself very obscurely. He is often rational, and often both theoretically and practically unreasonable. In one place he uses the language of a friend of liberty, in another that of an advocate for whatever is. There is a spirit of candour in many pages, of prejudice, as far as relates to Unitarians, in some few. The theology of the writer is a sort of compound of the Church-of-England and the Quaker faith. And with regard to Mr. Fox, the feelings of the anonymous addresser are various; from admiration, real or affected, to suspicion.

The Letters are "On Difference of Opinion among Christians; On Religious Persecution; On Freedom of Inquiry; On the Grounds of Admission into the Christian Church." None of these topics are closely argued, but there are shrewd remarks on each of them.

We subscribe to the observation of the Letter-writer, (p. 9,) "that it is far better to mistake the Christian doctrine than the Christian spirit,"

* This gentleman's *Hallamshire, or "History and Topography of the Parish of Sheffield,"* deserves, if we mistake not, to be placed by the side of the best works in that department of literature. In the title-page of it he styles himself "Honorary Member of the Society of Antiquaries of Newcastle-upon-Tyne:" this addition he, with his characteristic good sense, omits in the title of a publication altogether theological.

* Works, X. 619, and Mon. Repos. VIII. 715, &c.

† Theol. Repos. IV. 338.

‡ S. A. 4c. (2d ed.) xxi.

and allow that pride is a destructive sentiment; but if "the pride of reason" be censurable, what shall we say to that equally intolerant pride, which, in the language of humility, boasts of divine illumination?

Putting out of sight the censure implied in the warning, we agree in the assertion, (p. 11,) that "He who possesses the power of influencing the associations, of leading the opinions of others, has, indeed, a precious trust committed to his care, and close will be the account that he must render for it!"

The author, though not of the Unitarian communion, says, (p. 15,) that he rejoices "in believing that many who are, and many who have been, among its most distinguished ornaments, will be admitted into the 'one fold' under the care of the 'one shepherd.'" He therefore grieves to see the cause that Mr. Fox is zealously advocating, sustain the deadliest blow it is capable of receiving from his hand! He may console himself: the Unitarians are best acquainted with the interests of their own denomination; and though some of them have read Mr. Fox's sermon with feelings somewhat different from those that they wish and expect him to excite, none of them feel that their cause has by his means received a blow, much less a deadly blow, still less "the deadliest." Had he given Unitarianism its mortal wound, a mitre would be at his command.

The Letter-writer censures Mr. Fox for terming the punishment of Carlile *persecution*, alleging that it was agreeable to law. Were not then the first Protestants, the Puritans and the Quakers *persecuted* when they suffered under unjust and cruel laws? We do not for a moment compare Carlile's case to theirs; but believing with the great statesman, whose doctrine is stated in our last Number, pp. 48, 49, "that action, not principle, is the object of law and legislation," and that "with a person's principles no government has a right to interfere," we cannot help stigmatizing all attempts to put down mere opinions by force as *persecution*. Our sympathy with the persecuted will vary according to numerous circumstances that cannot be defined beforehand, and we may, from other causes, feel but little for persons that are wronged; but the abstract

argument is the same whoever be the individuals that suffer for their opinions. Suicide is an offence at common law; but should a man publish Madame de Stael's or any other book that contains arguments in favour of it, would it not be unjust and detrimental to the interests of truth, to subject him to punishment, whether in his person or his estate? But while we say this, we would be the first to reprobate his conduct, and, by means of argument and persuasion, to bring it into contempt and abhorrence.

The Writer thinks that he has found an authority for the use of force in matters of opinion, in the miraculous punishment inflicted by the Apostle Paul upon Elymas, the sorcerer! But surely the circumstance of this being a miracle takes the case out of the common rule. The Sovereign Disposer may justly punish any offender in any manner that he pleases; He can read the heart, can adjust the suffering to the sin, and can foresee and overrule remote consequences; and in a miraculous punishment it is He, and not the instrument, even though an apostle, that inflicts the blow. If the argument be sound, where will the Letter-writer stop in its application? He may on this ground plead for putting to death all that utter lies in the church, and quote for justification the case of Ananias and Sapphira; nay, he may urge the magistrate, on the example of Paul, to destroy the flesh of unchaste persons for the salvation of their spirits, or to cause such as abuse the Lord's Supper to sleep the last sleep.

Bishop Bonner would not have desired a better argument for persecution. If the magistrate be authorized to impose pains and penalties for the sake of the truth, he must be the judge of truth, and the human mind is absolutely at his disposal. Heresy is as justly punishable as Infidelity. We have no more liking to Unbelief than the Letter-writer; but one of our great objections to it is, that by taking away all supreme moral authority, it leaves no standard of right but might. He appears, in fact, in the train of Hobbes, Bolinbroke, Hume and Gibbon.

A looker-on may have a greater insight into the *defects* of a party than they themselves, who are obliged to look around them in self-defence, or

tempted to look before them with the flattering hope of success; and hence the Unitarians would do well to listen to the suggestions of this moral critic, who inquires whether they do not attach undue importance to opinion, and dwell more on the promises than on the restraints of the gospel? At the same time, he is not sufficiently conversant with them to pronounce on the usual strain of sermons adopted by their ministers. Controversy is not and cannot be excluded from their pulpits; but many, if not most, of them, as a matter of taste, prefer practical to polemical subjects, and even where they feel bound by conscience to maintain a truth, or oppose an error, endeavour to contend lawfully, and to preserve in every argument and remonstrance the spirit of peace and charity. *If any one be otherwise minded, he shall bear his own judgment, whosoever he be.*

We have freely objected to the Letters, but we have read some passages in them with pleasure; and we shall conclude with an extract of a passage, in which the figure is happily conceived, and suggests a beautiful moral lesson:

"There is in the moral world no equatorial region, where the gloom of night is immediately succeeded by the full splendour of the risen day. We must patiently wait and quietly hope, through a long and doubtful twilight, till the 'sun of righteousness shall arise with healing in his wings.' And if the ascending beam first gilds the mountain tops, shall the dweller of the mountain on that account assume any superiority over the inhabitant of the still benighted plain? Ought he not rather, seeing *his* day is begun, to set about his own appointed task, rejoicing that the impartial luminary is advancing in his course, in due time to fill the heavens with glory and the earth with beauty?"—Pp. 33, 34.

ART. IV.—*Piety and Virtue the only Terms of Acceptance with God. A Sermon preached on Wednesday, May 12, 1819, at the Unitarian Chapel, Bradford, before the Presbyterian Ministers and Tract Society of the West-Riding of Yorkshire.* By Joseph Hutton, A. B. 8vo. pp. 42. Leeds, printed; sold by Hunter, London.

MR. HUTTON is the minister of the Mill Hill Congregation,

Leeds. He has considerable reputation as a preacher, and we rejoice that he is serving the public as well as his own flock by his fine talents.

The sermon before us merits the appellation, in its fullest meaning, of *interesting*: the composition is elegant, and there are passages of great beauty. The preacher first establishes the doctrine proposed in the title, and then deduces from it important practical consequences. In both points of view, but especially the latter, he may be pronounced eminently successful.

On the first of his "practical consequences," viz. the duty of candour in our judgment of others, Mr. Hutton says,

"Let the Christian who calls himself orthodox, for instance, consider which is the safest way; on the ground of a difference in faith absolutely to condemn his brother Unitarian, as a person who has not the requisite fear of God in him—who does not sincerely, humbly, and diligently seek for the truth; or, to suspend his judgment as to the universally essential nature of his own faith, to doubt his own infallibility in interpreting Scripture, and to admit at least the possible genuineness of those virtues to which his brother lays claim, and the existence of which his conduct in life tends not to disprove.

"The Unitarian says, 'I have read my Bible with sincere desires and earnest prayers to discover the truth: my conclusions, nevertheless, are very different from yours: opinions which you deem essential to salvation I cannot find there.' How shall his opponent reply? He must answer in one of these two ways: let him choose his alternative. He must either say, 'I do not believe you—you are not like Cornelius, a devout and good man—you have not sincerely and diligently sought for the truth;' or if, on the other hand, he admit the piety and sincerity of his opponent, he must then acknowledge the probability of having included in his own creed, if not more than was true, at least more than was essential. He must, in short, condemn his brother, or doubt his own infallibility. He must offer up his charity on the altar of his self-confidence, or his self-confidence on the altar of his charity. The question is neither more nor less than this—Shall the opinion of a fallible man, as to the essentiality of a certain article of faith, be deemed a more convincing proof of the internal moral delinquency of all who reject it, than the apparent moral excellence and piety of those persons can be of his want of judgment, and

of the non-essentiality of his favourite article? Shall his private interpretation of Scripture condemn all who differ from him as persons who do not fear God and work righteousness; or shall their apparent fear of God, and uniform uprightness of deportment, condemn his private interpretation?"—Pp. 20—22.

In the remainder of his application of his subject, the preacher addresses Unitarians themselves, and his advice is so truly evangelical, and his exhortation so Christian and fervent, that we cannot but express a wish that the sermon may circulate throughout the whole denomination.

ART V.—*The Christianity of the New Testament Impregnable and Imperishable: an Address occasioned by the Trial of Mr. Richard Car-*

le, for the Republication of Paine's Age of Reason, and delivered October 24th, 1819, in Behalf of a Sunday School, (containing nearly One Hundred Children of both Sexes,) at Worship-Street Chapel, Finsbury Square. By John Evans, LL.D. 8vo. pp. 36.

CHRISTIAN benevolence has different walks. Dr. Evans (whom we are happy to welcome under that title) applies himself to the instruction of the young in the faith and spirit of the New Testament. He first makes some observations upon testimony, and then exhibits the leading facts of the Evangelical history. The quotations, with which the sermon abounds, are excellent, and the author's own reflections are, in substance and in manner, Christian.

CRITICAL NOTICES OF NEW PUBLICATIONS.

I.—*Sermons, on Various Occasions.* By the late Francis Webb. 3rd edition. Royal 8vo. pp. 496. Hunter. 1818.

Of "the late *Francis Webb*," the author of these Sermons, some account is given, Mon. Repos. XI. 189—193, and 70, 280 and 331. A more complete Memoir is prefixed to this Volume. From this we learn that his family was of some consideration; that "he received his classical education at Abingdon and Bristol; was afterwards a pupil of the celebrated Dr. Doddridge and of his successor Dr. Ashworth, at Daventry; and finished his academical studies with Dr. Amory, at Taunton. Upon leaving the academy, he was settled as a Dissenting minister first at Honiton and afterwards in London, whither he had removed at the solicitation of his friends."

The writer of the Memoir supplies us with the following interesting information relating to Mr Webb's second employment in a diplomatic capacity:—

"In the latter end of the year 1801, when Mr. Jackson was appointed the resident British Minister at Paris, during the negotiation of the treaty of peace at Amiens, Mr. Webb accompanied him as his Secretary. He remained in Paris nearly two months, when, on account of ill health, he returned to England before

the preliminary articles of peace were signed. Short, however, as was his stay in Paris, he had, from the nature of his office, frequent intercourse with the most conspicuous persons connected with the French government, who admired his frankness, and very highly estimated his abilities, and his penetrating genius enabled him to acquire considerable knowledge of their characters and political views, of which he used afterwards to communicate to his friends many interesting particulars.

"Whilst he was at Paris he also gained an insight into the dishonourable and insidious designs of some other public characters, who, whilst they were professedly desirous of peace and amity, were, at the same time, secretly plotting the subversion of him, whom they had been unable to subdue. On the discovery of this nefarious scheme his honest mind felt the utmost indignation; and in allusion to it he says, 'I felt such strong motives for my departure, that, had I been in perfect health, no consideration whatever could have induced me to remain at Paris longer than I did.'

"As a proof of the high opinion which was entertained both of his talents and his services, the following note is presented to the reader. It was written on the eve of Mr. Webb's leaving Paris, by a nobleman of high rank, who, although living at that period in privacy and retirement, possessed the confidence of some of the leading official characters connected with the French government, and

may be supposed consequently to convey their sentiments as well as his own.

"Lord Cornwallis n'est qu'un soldat.

"Mr. Jackson est un ambitieux, déjà à moitié démasqué.

"Mr. Webb est le seul de la légation Anglaise, qui ait, à la fois, assez d'esprit pour traiter, et assez de probité pour obtenir la confiance.

"Il possède celle du gouvernement français.

"Son départ rompt la paix.

"S'il est ordonné par son gouvernement je me tais.

"S'il cède à un mécontentement particulier, il a tort.

"Un bon Anglois s'élève au-dessus d'un désagrément, quand de son absence doit résulter le mal, et quand de sa présence doit résulter le bien.

"Je répète que le départ de Mr. Webb rompt la paix.

"La terminera-t-on avec un homme déjà soupçonné d'aller au-delà des devoirs d'un Ambassadeur ?

"The short continuance of the peace of Amiens, affords a striking commentary on the above."—Pp. vii. viii.

Besides the works specified in our former Volume, Mr. Webb published

"Marmor Norfolciense," a Satire.

"Letter to John Sawbridge, Esq., on Popular Opposition to Government."

"Thoughts on the Constitutional Right and Power of the Crown in the Bestowal of Places and Pensions." 1772. 8vo.

"An Epistle to Lord George Germaine."

"Friendship," a Poem.

"Justice," a Poem.

"Epistle to the Rev. Mr. Kell."

"Ode on Fortitude."

Letters in "The Diary" under the signature of VERUS, on the subject of the dispute with Spain respecting Nootka Sound, afterwards reprinted in a pamphlet.

"Hymn to the Dryads," inscribed to Dr. Turton.

"Ode to the Rural Nymphs," inscribed to Lord Frederick Campbell, 1801, 4to.

Memoir of Mr. Giles Hussey, the artist, communicated to the Editor of the "History of Dorsetshire."

"Mr. Webb, in his eightieth year, enjoyed all the faculties of his mind, with a considerable share of bodily health, till within a few months of his death. In his manners he was a perfect gentleman.

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In his person he was well-proportioned, and rather above the middle size, with an open, manly countenance, and with features highly expressive of energy, penetration, benevolence and intelligence.

"A plain marble tablet in the parish church of Barrington marks the spot, in which are deposited the remains of Mr. Webb.

"It is thus inscribed, (by his own particular desire ;)

" ' FRANCIS WEBB

The Friend of Mankind ; and a Friend to their sacred Rights and Liberties, both Civil and Religious ;

Born at Taunton 18th September, 1735,

Died at Barrington 2nd August, 1815."

Memoir.—P. xxii.

The lady of Mr. Webb, Hannah, daughter of William Milner, of Poole, Esq., whom he married at Wareham, March 31, 1764, still survives him ; and to her conjugal piety the public are indebted for this new edition of his Sermons. They were originally published in 4 volumes 12mo. The two first appeared in 1766, and were so well received that the author was solicited to print two more volumes, and two editions of the four volumes were speedily sold. Some few alterations are made in the present edition, in conformity to the later opinions of the author, which were entirely Unitarian.

It were idle to criticise Sermons on which the public has already given a favourable judgment. They display a refined taste, considerable knowledge of human nature, rational piety, and a warm concern for the civil interests and moral improvement of mankind. We shall give one extract from the last Sermon in the Volume, on the death of his Royal Highness William Duke of Cumberland, who died October 31, 1765, which was dedicated to the late King : it is appropriate to the present condition of the nation :

"Ye kings of the earth ! Ye princes of the people ! In this fate of greatness read your own. Nor palaces of grandeur, nor crowns of glory, nor thrones imperial, can protect you from the stroke of death. When this tyrant advances, all your pomp will be reduced to common show ; your crowns, you yourselves will put by, with sickly rejection ; your sceptres will appear the pageant of an hour, and your thrones yield you neither comfort nor support ; and if you be not surrounded with guards of your own virtues, none other can protect you.

"From this, and every instance of mortality, let us all learn the state of sublunary happiness. The pomps, the fashions, the honours and glories of this world, how soon they fade away! They do not satisfy us when they are possessed, but always pain us when we are deprived of them.

"As death strikes, with an equal hand, the king and the beggar, and brings us all upon a common level, let us cultivate those virtues that will make an essential and important difference, at the time when death shall range lawless and uncontrolled no more; when the honors we shall possess will be subject to no alteration; when glory shall be obtained which shall not fade from the possessor, but shine for ever and ever, not only with unsullied, but increasing lustre.

"Nor let us mourn that here we cannot sustain the great and illustrious characters of kings and princes, warriors and heroes. He is a hero who conquers himself; *yea greater than he that taketh a city*. He is a prince that ruleth his own spirit—that keeps in order the STATE of MAN *within*—that humbles the aspirations of the soul, and corrects the arrogance of his spirit, and punishes the guilty violations of his pride, when it makes inroads upon another's happiness; who supports reason supreme on her throne; who protects the laws of conscience, as the great right of man, keeping them free from violation and encroachment. He is a king, who sways the sceptre of control over his passions, and reduces into order all the irregular affections of his breast.

"Nor let the providence of God be forgotten, by which all the changes of the world happen, and from whence, amidst them all, our best consolations are derived. God can raise up men of valor, wisdom and fortitude, to protect and support our nation and laws. Nought is to be despaired of under the government of God. Our great aim should be, to make ourselves, by our virtue, objects of his complacent regards.

"Under our present, and amidst all our losses, this is our consolation, that the cause in which we are interested is the cause of heaven—it is the sacred cause of LIBERTY and TRUTH.

"When I consider this nation, rising from the smallest beginnings, through such a variety of conquests and changes, subject to such numberless revolutions, and surrounded by such enemies, with the wars in which we have been embroiled, to that pitch of glory to which we have arrived, and that eminence in arts, sciences, and improvements of every kind, we have attained; I cannot but

think, and auspiciously hope, that the greatest events are connected with us: that as, in the course of Providence, we have been so remarkably favoured and protected, so we shall continue, till the great scheme of Divine Providence be completed in and by us. And notwithstanding so many symptoms of a declining state appear, yet the cause of LIBERTY will not fall, until an opening be made for her reception in some other part of the world—a part, perhaps, where a great empire shall arise and extend itself, affording room for the reception of freedom and her wide dominion, where religion shall lift aloft its banner, uncontrolled by state violation, and free from sacerdotal entanglement and papal usurpation; an empire that shall afford a safe retreat and asylum to all the uncorrupted sons of freedom, when liberty shall be forcibly driven from every other realm; an empire that shall open a wide theatre for the display of the grand transactions of providential wisdom—transactions marked with more than human manners and characters; that shall not relate to this or any other nation alone; that shall bear instamped upon them the broad seal of God himself, either evidently pointing to or exactly accomplishing the grand designs of his providence; fulfilling ancient prophecies; leading our posterity, happy in future days, to see the glorious kingdom of the Messiah rising by degrees out of the revolutions and destruction of the kingdoms of this world."—Pp. 460–463.

A fine portrait is prefixed to the Volume, which in point of typographical excellence (we must take leave to say) does great credit to the printer, Mr. Smallfield.

II.—*Memoirs of the Private Life of My Father, by the Baroness de Staël-Holstein. To which are added Miscellanies, by M. Necker.* 8vo. Colburn. 1818.

M. Necker and Madame de Staël are distinguished names, but now, alas! names only. The present publication will not increase the lustre of their fame; but it is a monument of their goodness. The MEMOIRS are an offering of filial piety. Happy the daughter whose genius was enkindled by a father's virtues! Happy the father who possessed a daughter capable of recording his merits in enduring characters!

It is not the statesman and the fi-

nancier that we admire in M. Necker. The eloquent eulogiums and philosophical apologies of Madame de Staël have not persuaded us that he was endowed with the powers that the crisis of the French Revolution demanded. But we cannot name without profound respect a courtier who preserved the simplicity of his character, a prime minister of France who exhibited the virtues of a Swiss citizen, and a philosopher who found the highest employment of his faculties and his relief from trouble in religious contemplations.

Madame de Staël's *Memoirs* of her Father are, like all her writings, rather too declamatory, sentimental and metaphysical (we want a word to express the two last qualities in combination) for the taste of an English reader; and M. Necker's aphorisms, while they display a considerable knowledge of human nature, rather delineate human nature under a French modification; but still the biographical part of the volume exhibits so much practical excellence, and the miscellaneous so much of "the meekness of wisdom," that the work may be recommended with a confidence in its approving itself to the understanding and the best affections of every class of readers.

We extract a few of M. Necker's thoughts:

"DEATH.—Let us not joke upon death; we do not know him, so powerful a distraction is life. But when he insists upon being acquainted with us, when he will speak with us *tête-à-tête*, when he banishes day from us to make us accompany him into darkness, when he orders us to follow and will not answer any of our questions, what trouble must be brought upon us.—Lights of religion! ye blessed, ye consolatory lights! you appear and all is changed."—Pp. 242, 249.

"TIMIDITY.—Timid persons are lost the moment they perceive themselves the subjects of observation; they seek words but cannot find them. I believe a principal reason why women commonly speak more fluently than men, is the habit they early contract of having always, in company, some piece of work in their hands. This gives them confidence; it is a sort

of screen behind which they retire, when, being less seen, words flow more freely."—P. 259.

"THE ETERNITY OF FUTURE PUNISHMENT.—Eternal punishment!—Power Almighty! can they who entertain such an idea know thee?—Eternal fire for those miserable creatures who have to resist the seductions of error and the storms of the passions!—Eternal fire for those miserable creatures who have so many combats to sustain, and are armed with such feeble weapons!—Power Almighty! your (*thy*) goodness preceded our birth, it still subsists, it will subsist after we are cut off by the hand of death."—P. 285.

"THE MYSTERY OF ONE'S-SELF.—Man vainly endeavours to unravel the secret of his intellectual organization; he would, as it were, hear his thoughts."—P. 307.

"THE REVOLUTION.—The Revolution has increased the quantity of talent in France; there are more people who have a little."—P. 313.

III.—*Memoirs of the late Rev. Newcome Cappe, formerly prefixed to Two Volumes of Critical Dissertations, and now republished with Additions.* By Catharine Cappe. 8vo. pp. 106. Portrait.

IV.—*The Incompatibility of the Love of Pleasure with the Love of God, in Four Discourses, by the late Rev. Newcome Cappe.* Edited by Catharine Cappe. (Published formerly among "Discourses chiefly on Devotional Subjects.") 8vo. pp. 76. Both printed at York, and sold by Longman and Co. 1820.

Mr. Cappe was an eloquent advocate of truth and virtue, and his life was a still more eloquent testimony than his writings to the beauty and worth of the pure gospel. We are therefore pleased that his amiable, faithful and enlightened widow has republished the *Memoirs* and the *Sermons on the Love of Pleasure*. The former appears in consequence of a suggestion (XIV. 408) in our Repository. We wish that these publications may answer the Editor's pious end, and take their place, as they well deserve, among standard practical Unitarian tracts.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

An Examination of the Charges made against Unitarians and Unitarianism, and the Improved Version, by the Right Rev. Dr. Magee, Bishop of Raphoe, in his "Discourses and Dissertations on Atonement and Sacrifice." With some Strictures on the Statements of the Bishop of St. David's, Dr. Hales, Dean Graves, Dr. Nares, Dr. J. Pye Smith and Mr. Rennel, &c.; and on the System pursued by some recent Editors of the Greek Testament. By Lant Carpenter, LL.D. 8vo. 14s.

A Recently Discovered Ethiopic Version of the First, usually called the Fourth, or Second Apocryphal Book of Ezra; translated into Latin and English, with Remarks. By Richard Lawrence, LL.D. Regius Professor of Hebrew, Oxford. 8vo. 12s.

Washington, or Liberty Restored, a Poem, in Ten Books. By Thomas Northmore, Esq. 7s. 6d.

The Authenticity and consequently the Genuineness of the Baptismal Commission (Matt. xxviii. 19) Questioned upon the Evidence of Apostolic Writings. 1s.

Letters from Palestine, descriptive of a Tour through Galilee and Judæa, with some Account of the Dead Sea and the Present State of Jerusalem. By T. R. Jolliffe, A. M. 8vo. 12s.

English Stories. By Maria Hack. 7s.

Messiah's Kingdom, being a Brief Inquiry concerning what is Revealed in Scripture, relating to the Fact, the Time, the Signs and the Circumstances of the Second Coming of the Lord Jesus. By John Bayford, Esq. F.S.A. 8vo. 10s.

Strictures on the Corporation and Test Acts, with Suggestions as to the Propriety of applying to Parliament for their Repeal; submitted to the Consideration of the Protestant Society. By a Protestant Dissenting Minister. 2s.

Stories selected from the History of Greece. By Miss Lawrence, of Gateacre. 3s. 6d. half-bound.

The Chronology of our Saviour's Life; or, An Inquiry into the True Time of the Birth, Baptism and Crucifixion of Jesus Christ. By C. Benson, M. A. of Trinity College, Cambridge. 8vo. 6s.

Reasons why a New Translation of the Bible should not be published without a Previous Statement and Examination. 2nd edition. 1s.

A Letter to the Rev. W. Roby, in Reply to his late pamphlet, addressed to the Author, entitled "Anti-Swedenborgianism." By the Rev. J. Clowes, M. A., Rector of St. John's, Manchester. 1s. 6d.

Thoughts on the Divinity and Sonship of Jesus Christ. By Stephen Brunskill, 45 years a Local Methodist Preacher. 1s. 6d.

Popery incapable of Union with the Protestant Church, and not a Remedy for Schism, in Reply to the Rev. Samuel Wix, A. M. By the Bishop of St. David's.

Sermons.

Discourses on the Three Creeds, and on the Homage offered to our Saviour on certain and particular Occasions during his Ministry, as expressed in the Evangelical Writings by the Greek term *Proskuneo*: preached before the University of Oxford, at St. Mary's, in the years 1816, 1817. By Edward Nares, D. D. 8vo. 10s. 6d.

Sermons on the Unerring Doctrine of the Established Church, that Christ Jesus is God and Lord; and on the Intermediate State of the Soul after Death. By the Hon. E. J. Turnour, A. M., Curate of Hampstead. 3 vols. 8vo. £1. 7s.

Single.

Omniscience the Attribute of the Father only. A Sermon preached before the Association of Unitarian Christians, residing at Hull, Thorne, Doncaster, Gainsborough, Lincoln, &c. at the Chapel, Bowl-Alley Lane, Hull, Sept. 30, 1819. By Joseph Hutton, A. B., of Leeds. 8vo.

Prudence and Piety recommended to Young Persons at their Entrance upon the Active Duties of Life. By J. P. Smith, D. D. 12mo.

Delivered at the Ordination of the Rev. Jared Sparks, at Baltimore. Reprinted at Liverpool. 12mo.

The Spirit of the Gospel amidst Religious Difference, preached at Edinburgh, Sept. 7, 1819, at the Opening of the General Associate Synod. By H. Heugh, of Stirling. 8vo. 1s. 6d.

On the Work of the Holy Spirit; being the Substance of Two Discourses at Gideon Chapel, Bristol. By Thomas Connolly Cowan, a Thankful Seceder from the National Religious Establishment. 8vo.

On the Deaths of the King and the Duke of Kent.

George the Third, His Court and Family. 2 vols. 8vo.

Faint Sketches for a True Portrait of our late Venerable and Lamented Sovereign. By C. E. De Coetlogan, M. A. Rector of Godstone. Portrait. 2d ed. 5s.

Royal Elegies, occasioned by the lamented Deaths of H. R. H. the Duke of Kent, and our Venerable and Beloved Monarch, George III. By T. Beck. 6d.

A Monody, on the lamented Demise of His late most Sacred Majesty George III. and H. R. H. the Duke of Kent. By Mrs. M'Mullan. 1s. 6d.

The Tears of a Grateful Nation, a Hebrew Dirge and Hymn. By Hyman Hurwitz, of Highgate, chaunted in the Great Synagogue, St. James's Place, Aldgate, on the day of the Funeral, &c. 1s.

Memoirs of H. L. M. E. Majesty King George III. chiefly illustrative of his Private, Domestic and Christian Virtues. Demy 8vo. Portraits of George III. and George IV. 2s.

Memoirs of his late R. H. the Duke of Kent and Strathern, compiled from the most authentic Sources and original Information. Demy 8vo. With a Likeness. 1s. (Published by R. Miller.)

Memoirs of the Same. With Portrait by Cooper. (Published by Smeaton.)

"Peace to his Manes," an Elegy on the lamented Death of H. R. H. the Duke of Kent, and adapted to the Portuguese Hymn, "Adeste Fideles." By D. A. O'Meara, Esq. 1s.

The Public and Domestic Life of H. L. M. G. Majesty George III. By

Edward Holt, Esq. Part I. 3s. (To be continued weekly.)

Manual, or Exercise in Defence of the Bible: to which are annexed many Anecdotes of her late R. H. the Princess Charlotte, also of his late most Gracious Majesty, King George III.

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In the Parish Church of Harrow-on-the-Hill, on Sunday, Feb. 6, 1820, on the Death of His Majesty. By J. W. Cunningham, M. A. Vicar.

On the Death of his late Majesty. By J. B. Brook Mountain, M. A. Vicar of Hemel-Hempstead and Rector of Puttenham, Herts. 1s. 6d.

The Double Bereavement; two Sermons on the Death of H. R. H. the Duke of Kent and of his M. G. Majesty George III. By W. B. Collyer, D. D. 2s.

Death the inevitable Lot of Man. Reflections suggested by the Demise of His Majesty George III.—at Worship Street Chapel, Finsbury Square. With an Appendix, containing an Account of His Majesty's last Walks on the Terrace of Windsor Castle. By John Evans, LL.D. 1s. 6d.

Preached at Trinity Chapel, Knightsbridge, Feb. 6, 1820. By J. G. Foyster, A. M. 1s. 6d.

Preached at the Parish Church of Bishop Wearmouth, Feb. 16. By Robert Gray, D. D.

OBITUARY.

Death of His Majesty George the Third.

To the list of royal victims to the King of Terrors is now to be added the name of *His Majesty* GEORGE THE THIRD, who expired at Windsor, on Saturday, Jan. 29, in the 82nd year of his age, and the 60th of his reign, and was buried in the royal cemetery there on Wednesday the 16th inst. Few kings have died more respected by their subjects. His constitutional malady

had withdrawn him for years from the public view, but his name was popular, and his memory has been honoured by every possible token of national esteem. The time is not come, nor is ours the work, to draw the character of the late King with truth and justice. His character was in reality two-fold, public and private. With regard to the former, there are at present directly

opposite opinions, but those that judge most unfavourably of him in this respect, are as ready as any others to admit that, in the latter, he was truly estimable and deservedly popular.

From the circumstances of his education he was thrown into the hands of the Tory party, and throughout his reign there was manifest a disinclination to the principles on which the Brunswick family originally stood. Other principles of government produced the American war, and the war with revolutionary France, as well as certain measures at home, connected with those wars, which it will be difficult to reconcile with the constitution as established at the Revolution of 1688. Humanity shudders at the recollection of the awful effusion of blood in the contests here referred to. In the latter of them, the nation reaped laurels in abundance; but in our view national glory is a calamity when it is gained at the expense of human life—the expense especially as in this case of the lives of hundreds of thousands. We are feeling too, by sad experience, that war, when most successful, is a curse; for when was ever the nation so bowed down by its burdens, or the hearts of the people so appaled by the prospect of the future?

We could not honestly write upon this subject without saying thus much upon the Tory principles, the warlike measures, and the prodigality of the reign; but we are most willing to allow the late King the praise of many virtues; virtues rare in a king, and therefore the more to be esteemed by his subjects. His personal character would have made him in any station of life an object of respect. He was temperate in his pleasures, even to abstemiousness; and he set the example in his household of frugality and rigid economy, in which he was remarkably followed by the late lamented Duke of Kent. His well-known attachment to agricultural pursuits was in itself a strong presumption of the innocence of his heart, and, besides the good effect which it produced in exciting a spirit of improvement in the science (for such it is) and art of husbandry, it formed a new and pleasing tie by which the King was united to a large proportion of his people. The familiar appellation of "Farmer George" gave the King more real influence than half the Treasury boroughs. He had the happiness, so rarely enjoyed by monarchs, of being at home in his own

family. He was conscientiously religious, and observed not only public but also domestic worship; but, at the same time, he was free from bigotry; he shewed on more than one occasion his dislike of the Athanasian Creed; and on all occasions he was forward to protect, and even to extend, the just liberties of the Protestant Dissenters. He entertained prejudices against the Catholics, but they were honest prejudices, and they were the prejudices of all sincere Protestants of the middle of the last century, the period when the King's mind was formed. Personally, the King was humane: it is well known that so great was his aversion to the signing of death-warrants, that his ministers were obliged to watch their opportunities of putting them under his hand. In only one respect (excepting that of war) can his humanity be questioned; we refer to the abolition of the Slave-Trade, which he strongly opposed: Mr. Brougham has said at a public meeting that on this ground the King could never speak civilly of Mr. Wilberforce. But the brightest jewel in the King's crown, was his patronage of Schools for All, and his noble declaration, worthy to be inscribed amongst the sayings of patriot kings, that "he wished every poor child in his dominions to be able to read his Bible." In this his merit was the greater, as the dignified ecclesiastics around him were anxious above all things to detach him from a cause which they considered irreconcilable to that of the Established Church.

George III. had not profound or comprehensive wisdom; he aspired not to the reputation of learning; he displayed no munificence; but he possessed habits of business, talents for conversation, which surprised some persons into an exaggerated estimate of his talents, a memory proverbially accurate, especially in names, dates and faces, and a shrewdness which took the appearance sometimes of sagacity and sometimes of wit.

If in all things we cannot applaud him, we must remember that there are few human beings, even in the least responsible stations, who are irreproachable; that he lived in difficult times, when good meaning was scarcely sufficient to preserve a ruler from error; and that he was subject to that most awful visitation of Providence, the failure of reason, which, like charity, covers a multitude of sins.

1819. December 28, at *Kidderminster*, Mrs. CATHARINE FRY, aged 63, daughter of the late Mr. Humphry Buckler, Woolstapler, of Warminster, and wife of the Rev. Richard Fry. Her very affectionate and assiduous attention to her son David, who died of a consumption in the inclement winter in the beginning of 1814, greatly impaired her constitution, from which she never quite recovered. In the early part of last December she caught a cold which brought on a cough, but, for the space of a fortnight, it did not seem more threatening than what she usually experienced in the winter season; especially since her having had a violent inflammation in the lungs about five years ago, when her life was in extreme danger, and her recovery beyond expectation. A few days previous to her dissolution, her state of illness appeared alarming, and gradually became worse, probably from the effect of the frosty air on her tender vitals, until her remaining powers of life were exhausted. The writer of this obituary, from an intimacy of about thirty-six years' duration, can, with heartfelt satisfaction, attest that, in the several relations of daughter, wife, mother and sister, and as a friend, her character was truly amiable and exemplary. Her religious sentiments inclined most to the Arian system, particularly with respect to the pre-existence of Christ; for she used to observe that they were nearly expressed in Dr. Price's sermons on the Christian doctrine. With these views was associated in her mind the utmost liberality, believing that there were pious and excellent people of all denominations, and that they would form the general assembly in heaven, whatever may be their distinctions and different persuasions in this world. She was fond of neatness without affecting singularity. Pride, selfishness and deceit were as alien to her disposition as they could be to the mind of a human being, and innocence was as much an inmate in her breast. She had great meekness of spirit and benevolence of heart, pitying distress whenever witnessed, always ready to yield the redress in her power, and disposed to exercise kindness on all occasions, as well as to put the most candid construction upon the conduct of others. Scrupulously attached to a regular perusal of the Holy Scriptures, it was her habitual custom to read several chapters every day, unless prevented by indisposition; for she would rarely permit any other hinderance to this good practice. Indeed, a conscientious regard to whatever she conceived to be religious or moral duty, uniformly marked the deportment of this excellent woman. Before there was the appearance of imminent

danger to her sympathizing relatives and friends, she was strongly persuaded that her disorder was beyond the power of medicine to remove, feeling that her strength was not equal to coping again with the violence of a pulmonary disease, and that, as her words were, her time in the present state of existence was nearly over. But this apprehension gave her mind no disquietude; on the contrary she was remarkably composed and comfortable. While she felt conscious of defects and unworthiness before Infinite Purity, she enjoyed a lively confidence in divine mercy, revealed in the New Covenant, saying, death had no terror in her view. She often expressed her gratitude for the various blessings she had received, her humble resignation to the will of her heavenly Father, her deep sense of obligation to the Mediator, and her hope of perfect and immortal happiness beyond the grave. Her language repeatedly was in her last hours, "I have put my trust in God, and hope I shall meet him and my Saviour with joy and not with grief." Yes, departed Christian! excellent in thy life, patient under affliction, and happy in thy death, thou wilt share a lot with the righteous in the glorious resurrection promised in the gospel to life everlasting.

1820. Jan. 11, at *Chatham*, aged 75 years, Mr. WILLIAM BADELEY. His parents were persons of pious characters. Of his mother, particularly in this respect, he was accustomed to speak in terms of the warmest admiration and affection. With them he was led to attend on the services of the sanctuary, and to conform to private duties in the family. Yet, notwithstanding these moral advantages, he was not distinguished in early life by any marked seriousness, a circumstance which he has since often regretted. Disappointment in trade at a subsequent and later period, appears to have produced in him those cogitations and convictions which, in connexion with the reception of Christianity, can only conduce to human comfort. From the deductions of reason at the first, (though educated in a different belief,) his views, as to the Deity, were what is properly denominated *Unitarian*; and finding such a faith recognized alike by the law and the gospel, having once embraced, he never after dissented from it. *Partial* notions of God, as to the extent of his mercy, were highly revolting to his mind. Of the resumption of being in a future state, he had some *peculiar* ideas, but not such as to affect his expectation of its enjoyment. Relative to the equity and government of a Divine Providence, he *tenaciously* held the tenet "that every thing is from God

and for good to all." This he invariably admitted in all his concerns, nor less with reference to that painful affliction with which he was exercised, and that has terminated his existence; for, when a hope was expressed of his being able to say in the words of Watts,

"Lord, I esteem thy judgments *right*,
Though they may seem severe;
'The sharpest sufferings I endure,
Flow from thy faithful care,"

he answered, weak as he was, audibly and emphatically, "I am persuaded of it;" reiterating the sentiment, "I do not doubt it." By his desire he was interred in the General Baptist burying-ground in the town where he resided; when the writer of this delivered the funeral address from the pulpit, (owing to the inclemency of the weather,) and finished the service at the grave in language which, with a small verbal alteration, may not, perhaps, be considered an improper close of this article: "We have now committed to the ground the body of our aged and respected friend. Of him we take a long, a *feeling*, but we hope not a *final* farewell. May it be our mutual happiness to meet him hereafter among the family of the redeemed in the house of our common Father, whither Jesus, the Elder Brother, is gone before to prepare a place for us; 'and to them that look for him shall he appear a second time, without sin, unto salvation.'"

T. C. A.

Chatham, February 12, 1820.

January 11, aged 58, Miss MARSH, of *Shackerley*, a member of the Society of Protestant Dissenters at Chowbent, Lancashire. By her death the harmony in which two sisters lived for many years, a pattern of mutual affection, industry, frugality, and cheerfulness of mind, is, for the present, broken. The deceased was endued by nature with considerable mental powers, which she exercised and improved by reading and reflection. In her religious sentiments she belonged to that class of Christians generally denominated Unitarian, from a conviction that its avowed doctrines accord with the genuine doctrines of the gospel: and she was zealous in promoting the same, especially by being able to give "a reason for the hope that was in her." From this "hope," the true Christian's joy and support amidst the darkest scenes of life, she drew that consolation which enabled her to bear, with praise-worthy fortitude, and a dutiful submission to the will of God, those severe bodily pains which afflicted her during the last three months of her life.

And she found, by happy experience, that from this "hope" the righteous may derive support even in death.

The deceased also possessed a considerable portion of personal courage, as the following anecdote will testify. About two winters ago their house, which is in the country, and at some little distance from any other dwelling, was forcibly entered in the night by three men. During the winter seasons the sisters generally slept in a room on the ground floor, adjoining their sitting-room. On the night alluded to, about midnight, they thought they heard somebody attempt, rather forcibly, to open the front door; but not hearing any more noise for some time, their apprehensions began to subside, and they to compose themselves to sleep; when, suddenly, they were again aroused by a greater noise from the back part of the house, as if persons were forcing an entrance in that direction. Both the sisters immediately sprang out of bed; and the deceased, taking with her a hay-fork which they had in their apartment, hastened to learn the cause of the noise. On entering the sitting-room, she perceived a man, followed by others, coming in by a door on the opposite side, leading from the kitchen. As the first man advanced towards her, she made a thrust at him, and struck him on the fore part of the body. If the prongs of the fork had been sharply pointed, she might have seriously wounded him; but, happily for her, these proved very blunt, so that she did not injure him, or the others might have murdered both herself and her sister. The man, finding himself attacked by some kind of weapon, wrenched it out of her hand, and presenting a pistol at her, threatened to shoot her if she were not quiet. She in her turn seized the pistol, and struggled with him for the possession of it; and, she afterwards said, she had no doubt she would have obtained it, because he appeared to tremble so very much, if another man had not struck her a violent blow on the side of her head with, as was supposed, a small iron bar. This brought her to the ground; but she did not relinquish her hold of the pistol until repeated blows on the arm, shoulder and head, compelled her to do so. During the struggle for the pistol the ball, with which it was loaded, rolled out of the barrel, and was found in the morning on the floor. While this was going on, her sister, who was coming to her assistance, was pushed back into their apartment by the third man. After the deceased was incapable, from the blows she had received, of making farther resistance, she was forced into the apartment to her sister, and there they were guarded by

one man while the others ransacked the house for money. They, however, obtained very little by their brutal attack on these females; for, though their industry and frugality were well known, and the robbery was committed a short time previous to the day on which the rent of their small farm had usually been paid, yet their prudence, foreseeing the possibility of an event like this, had long suggested the propriety of keeping no more money by them than was necessary for their current expenses. The thieves were repeatedly told there was no more in the house than the little which they had readily found; yet they would not believe it, but continued nearly an hour and a half searching every place and crevice where they thought it possible for money to be concealed. Finding no more, they at length departed. While the sisters were guarded, whether the man thought they might attempt to alarm their neighbours at some distance, or he apprehended a revival of their courage, cannot be said; but he threatened to murder them if they stirred. On this, one of them, the deceased I believe, advancing towards him, said, "Kill me, then; the guilt will be yours." This so abashed him that he retired a few paces, and offered no further violence. Providentially the bruises which both the sisters received, did not prove dangerous, and they soon recovered. But the nervous irritability of body and mind, which the after recollections of this event produced in the deceased, never seemed completely to subside: and to this cause, in some degree, may probably be traced the rapid progress of the complaint which terminated her earthly existence.

B. R. D.

Dr. Drennan.

[From the Dublin Evening Post.]

On Saturday morning, the 5th of February, 1820, died in Belfast, WILLIAM DRENNAN, M. D., aged 65 years. No epoch of time shall [will] be more interesting to the historian than the few preceding years.—Empires grew and vanished; conquerors rose and fell; and, in our Island, the hand of Death was not idle amongst its most valuable sons. Flood and Curran, and Jones and Drennan, have disappeared; and now, with the exception of aged Grattan, are nearly hid from our view the luminaries of that period, when the patriotism of Irishmen had reached its climax.—When the fathers of the land are gone, well may we weep with our widowed country! For what eye shall now watch, what ear listen, what heart throb, what hand

pen, and what tongue thunder out vengeance against the foes and oppressors of Ireland, since these men are no more, and Irishmen are orphans! Born in the north, and taught under the influence of the most independent religion in the world, through life Drennan spoke and wrote most liberally on all religious topics; no bigot in himself, he contemned bigotry in others; the son of a Calvinist, he was the best, the warmest advocate of Catholic Emancipation; and that cause, enfeebled by the frailty of its own sons, and enervated by the fallibility of ostensible advocates of other persuasions, has lost in this man, an advocate, unequalled in uniformity of opinion, and unchanged by the shifts of crowns and mitres on the chess-board of Europe. He wrote and spoke for the Catholic, because the Catholic was chained; and he would have written and spoken for the persecuted slave of any other Christian code, under similar grievances.

The "most liberal of arts" was the one Drennan was destined to fill. In Newry, he very successfully practised as a physician; and there some of his happiest strokes of poetical humour appeared. Afterwards, the capital was chosen by him, as a field, wide in extent, and more likely of success. In Dublin, Drennan shone more in politics than in physic. In his time there Irish enthusiasm and Irish pride had swollen to a bursting pitch; and he yielded himself, his genius, and his pen, to the cause that then was warming every heart and charging every tongue. Disappointed by subsequent events, he again returned to the re-bracing air of the north; and, although he could point his finger to thousands who knelt at the receiving of, and afterwards causelessly violated, the "Test Oath," yet he, the author, never departed from a particle of its principles, nor forgot the binding nature of a patriot's voluntary oath.

As a writer, the pathos which he threw into the softer strain of his fugitive pieces, the clear perspicuity of his political compositions, the keen edge that sharpened his satire, and the expressive ardour and harmony that breathed through his poetry, are strong proofs how well Drennan could master his pen. His mind was endowed with a large stock of classical knowledge, derived from profound erudition; and he was never at a loss for a word to convey his idea, or for a quotation to confirm any point at issue. He has written many beautiful poems, chiefly domestic or political; and numberless pieces in prose: of the latter, the "Letters of Orellana," his Addresses to the Irish Volunteers, and many most important Essays on Home Education, delivered to the Belfast Insti-

tution, (of which he was the corner stone,) stand conspicuous. The retrospect of politics in the Belfast Magazine, will retain to the world the depth of his political reasoning. He also translated the Electra of Sophocles, and several of Cicero's Letters.

His latter days teemed with acts of benevolence and bursts of patriotic enthusiasm. No occasion occurred in which the interests of Ireland, or of her unhappy children, were endangered, that *Drennan* did not, like Cincinnatus, leave his fields and his gardens, return to the tower, and again assume the seat of the patriotic monitor; and this, till within a few years of his death. He was always the Mentor of young adventurers in the world; and there are not a few in Belfast who can testify to the caution he

would inculcate in business, and the alacrity he would keep alive in principle.

The Minerva-like wisdom of the widow he has left, himself acknowledged, and who was, in every way, meet partner for such a man. The children of *Drennan*, under such a mother, will surely lose none of their father's greatness.

Farewell, thou advocate of weeping and widowed Ireland! thou friend of man, in every clime and country! May the youth of that land, thou so well namedst "The Emerald Isle," emulate, if not equal thy fervour of national devotion; and may every Irishman, who wishes to retain the name of patriot, come to thy shrine, invoke thy name, and imitate thy example.

F. D. F.

REGISTER OF PUBLIC DOCUMENTS.

Report on the Criminal Laws.

[Continued from p. 58.]

The Statutes creating capital felonies, which the Committee have considered under this head, are reducible to two classes; the First, relate to acts either so nearly indifferent as to require no

penalty, or if injurious, not of such a magnitude as that they may not safely be left punishable as Misdemeanors at common law. In these your Committee propose the simple repeal; they are as follows:

- 1.—1 and 2 Phil. and Mary, c. 4. Egyptians remaining within the kingdom one month.
- 2.—18 Charles II. c. 3. Notorious Thieves in Cumberland and Northumberland.
- 3.—9 Geo. I. c. 22. Being armed and disguised in any Forest, Park, &c.
- 4.————— in any Warren.
- 5.————— in any High Road, Open Heath, Common or Down.
- 6.————— Unlawfully hunting, killing, or stealing Deer.
- 7.————— Robbing Warrens, &c.
- 8.————— Stealing or taking any Fish out of any River or Pond, &c.
- 9.————— Hunting in His Majesty's Forests or Chases.
- 10.————— Breaking down the head or mound of a Fish Pond.
- 11.—9 Geo. I. c. 28. Being disguised within the Mint.
- 12.—12 Geo. II. c. 29. Injuring of Westminster Bridge, and other Bridges by other Acts.

The Second Class consists of those offences, which, though in the opinion of your Committee never fit to be punished with Death, are yet so malignant and dangerous as to require the highest punishments except death, which are known to our laws. These the Committee would make punishable, either by Transportation, or Imprisonment with hard labour, allowing considerable scope to the discretion of the Judges respecting the term for which either punishment is to endure.

- 1.—31 Eliz. c. 9. Taking away any Maid, Widow, or Wife, &c.
- 2.—21 Jac. I. c. 26. Acknowledging or procuring any Fine, Recovery, &c.
- 3.—4 Geo. I. cap. II. s. 4. Helping to the recovery of Stolen Goods.
- 4.—9 Geo. I. c. 22. Maliciously killing or wounding Cattle.
- 5.—9 Geo. I. c. 22. Cutting down or destroying Trees growing, &c.
- 6.—5 Geo. II. c. 30. Bankrupts not surrendering, &c.
- 7.————— Concealing or embezzling.
- 8.—6 Geo. II. c. 37. Cutting down the bank of any River.
- 9.—8 Geo. II. c. 20. Destroying any Fence, Lock, Sluice, &c.
- 10.—26 Geo. II. c. 23. Making a False Entry in a Marriage Register, &c. five Felonies.
- 11.—27 Geo. II. c. 15. Sending threatening Letters.
- 12.—27 Geo. II. c. 19. Destroying Bank, &c. Bedford Level.

- 13.—3 Geo. III. c. 16. Personating Out-Pensioners of Greenwich Hospital.
 14.—22 Geo. III. c. 40. Maliciously cutting Serges.
 15.—24 Geo. III. c. 47. Harboursing Offenders against that (Revenue) Act, when returned from Transportation.

It does not seem necessary to make any observations in this place on the punishments of transportation and imprisonment, which your Committee have proposed to substitute for that of death in the second of the two classes above-mentioned. In their present imperfect state they are sufficient for such offences; and in the more improved condition in which the Committee trust that all the prisons in the kingdom will soon be placed, imprisonment may be hoped to be of such a nature as to answer every purpose of terror and reformation.

3. In the more disputable questions, which relate to offences of more frequent occurrence and more extensive mischief, your Committee will limit their present practical conclusions to those cases, to which the evidence before them most distinctly refers. They cannot entertain any doubt that the general principles which have been so strikingly verified and corroborated in some particular cases by that evidence, apply with equal force to many others, relating to which they have not had sufficient time to collect the testimony of witnesses. That some offences which the law treats as arson, and more which it punishes as burglary, are not properly classed with these crimes, and ought not to be punished with death, would probably be rendered apparent by a legislative consolidation of the laws in being respecting arson and burglary. The same result, though in a less degree, might be expected from a similar operation in other important heads of criminal law.

On the three capital felonies of, privately stealing in a shop to the amount of five shillings,—of, privately stealing in a dwelling-house to the amount of forty shillings,—and of, privately stealing from vessels in a navigable river to the amount of forty shillings—the House of Commons have pronounced their opinion, by passing bills for reducing the punishment to transportation or imprisonment.

In proposing to revive those bills, your Committee feel a singular satisfaction that they are enabled to present to the House so considerable a body of direct evidence in support of opinions, which had hitherto chiefly rested on general reasoning, and were often alleged by their opponents to be contradicted by experience. Numerous and respectable witnesses have borne testimony, for themselves and for the classes whom they represent, that a great reluctance prevails to prosecute, to give evidence, and to

convict, in the cases of the three last-mentioned offences; and that this reluctance has had the effect of producing impunity to such a degree, that it may be considered as among the temptations to the commission of crimes. Your Committee beg leave to direct the attention of the House to the evidence of Sir Archibald Macdonald, on this and other parts of the general subject, in which that venerable person has stated the result of many years' experience in the administration of criminal law. They forbore to desire the opinion of the present Judges, out of consideration to the station and duties of these respectable magistrates. It appeared unbecoming and inconvenient that those whose office it is to execute the criminal law should be called on to give an opinion whether it ought to be altered. As the Judges could not with propriety censure what they might soon be obliged to enforce, they could scarcely be considered as at liberty to deliver an unbiassed opinion. Of the Judges who have retired from the bench, Sir William Grant and Sir Vicary Gibbs, found it inconvenient to attend when they were requested; and the Committee dispensed with their attendance, having reason to believe that both adhere to the opinions which they formerly maintained in Parliament on opposite sides of this question. Lord Erskine was absent from London when it was proposed to examine him; but the Committee are well assured that his opinions entirely concur with their own. Sir James Mansfield, and Sir Allan Chambré, appear to have formed no opinion, and the Committee, at their request, dispensed with their attendance.

But highly as the Committee esteem and respect the Judges, it is not from them that the most accurate and satisfactory evidence of the effect of the penal law can reasonably be expected. They only see the exterior of criminal proceedings after they are brought into a court of justice. Of the cases which never appear there, and of the causes which prevent their appearance, they can know nothing. Of the motives which influence the testimony of witnesses, they can form but a hasty and inadequate estimate. Even in the grounds of verdicts, they may often be deceived. From any opportunity of observing the influence of punishment upon those classes of men among whom malefactors are most commonly found, the Judges are, by their stations and duties, placed at a great distance.

Your Committee have sought for evidence on these subjects from those classes of men who are sufferers from larcenies, who must be prosecutors where these larcenies are brought to trial, who are the witnesses by whom such chargee must be substantiated, and who are the jurors, by whose verdicts only effect can be given to the laws. On this class of persons, where the crimes are most frequent, and where long and extensive experience allows little room for error and none for misrepresentation, or in other words, on the traders of the cities of London and Westminster, your Committee have principally relied for information. To the clerks at the offices of magistrates, and to the officers of criminal courts, who receive informations and prepare indictments, to experienced magistrates themselves, and to the gaolers and others, who, in the performance of their duties, have constant opportunities of observing the feelings of offenders, the Committee have also directed their inquiries; their testimony has been perfectly uniform.

Mr. Shelton, who has been near forty years clerk of arraigns at the Old Bailey, states, that juries are anxious to reduce the value of property below its real amount, in those larcenies where the capital punishment depends on value; that they are desirous of omitting those circumstances on which the capital punishment depends in constructive burglaries; and that a reluctance to convict is perceptible in forgery.

Sir Archibald Macdonald bears testimony to the reluctance of prosecutors, witnesses and juries, in forgeries, in shop-lifting, and offences of a like nature. He believes that the chances of escape are greatly increased by the severity of the punishments. "Against treason, murder, arson, rape, and crimes against the dwelling-house or person, and some others," he thinks, "the punishment of death should be directed."

T. W. Carr, Esq. solicitor of Excise, a very intelligent public officer, gave an important testimony, directly applicable indeed only to offences against the revenue, but throwing great light on the general tendency of severity in penal laws to defeat its own purpose. From his extensive experience, it appears, that severe punishment has rendered the law on that subject inefficacious. Prosecutions and convictions were easy when breaches of the law were subject to moderate pecuniary penalties; even a great pecuniary penalty has been found so favourable to impunity, that fraudulent traders prefer it to a moderate penalty. The act of counterfeiting a stamp in certain cases,

within the laws of excise, was, before the year 1806, subject only to a penalty of five hundred pounds; but in that year it was made a transportable offence, of which the consequence was, that the convictions, which, from 1794 to 1806, had been nineteen out of twenty-one prosecutions, were reduced in the succeeding years, from 1806 to 1818, to three out of nine prosecutions.

Mr. Newman, solicitor for the city of London, speaking from thirty years' experience, of the course of criminal prosecutions in that city, informed the Committee, that he had frequently observed a reluctance to prosecute and convict, in capital offences not directed against the lives, persons or dwellings of men.

The Reverend Mr. Cotton, ordinary of Newgate, has described in strong terms, the repugnance of the public to capital execution in offences unattended with violence, and the acquiescence even of the most depraved classes in their infliction in atrocious crimes.

Mr. Colquhoun, for twenty-seven years a police magistrate in this capital, and well known by his publications on these subjects, declares his firm conviction that capital punishments in the minor offences operate powerfully in preventing convictions; and that there is a great reluctance to prosecute in forgery, shop-lifting, larceny in the dwelling-house, burglary without actual entry, horse stealing, sheep stealing, cattle stealing, frame-breaking, housebreaking in the day time, robbery without acts of violence, and other minor offences, now subject to the punishment of death. According to the testimony of this intelligent observer, the public mind revolts at capital punishment in cases not atrocious.

Mr. Newman, late keeper of Newgate, and connected with the administration of justice in London for forty years, gave testimony to the same effect.

Mr. Basil Montague stated a fact of a most striking nature, immediately applicable only to one offence, but shewing those dispositions in the minds of the public which must produce similar effects wherever the general feeling is at variance with the provisions of criminal law. From the year 1732, when embezzlement of property by a bankrupt was made a capital offence, there have been probably forty thousand bankruptcies; in that period there have not been more than ten prosecutions, and three executions for the capital offence, and yet fraudulent bankruptcies have become so common as almost to be supposed to have lost the nature of crime.

[To be concluded in our next.]

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Fellowship Funds.

Dorchester Unitarian Fellowship Fund.

At a meeting held in the vestry, January 9, 1820, it was resolved unanimously,

1. That, approving of the principle upon which Fellowship Funds have been generally established in Unitarian Societies, and desirous of co-operating with our brethren to diffuse the genuine principles of the gospel, we do now establish a Fellowship Fund in this Society.—That its objects be, first, to promote Christian fellowship and knowledge amongst ourselves, by the support of the Vestry Library;* by the distribution of Tracts; and by any other means which may appear conducive thereto. Secondly, to furnish the contributions to enable us to unite with such societies as are formed for the protection and encouragement of Unitarian Christianity, and with which it may be judged desirable to be connected. Thirdly, to shew our good-will to the cause in general, by affording such assistance to other congregations needing it, as the state of the Fund will admit.

2. That the Vestry Library be henceforth united to this Fund, and that the Rules previously adopted for its regulation be continued.

3. That a subscription of one penny or more per week, or a donation of one guinea do constitute a member, who (not being in arrear) shall be competent to vote at all meetings of the Fund.

4. That the Rev. L. Lewis be requested to accept the office of President and Treasurer.

5. That a Secretary be appointed annually; that he do keep minutes of all the proceedings and the accounts of the

* This Library has been established since March 1817; it consists at present of about 150 volumes, raised principally by contributions of one penny a-week. The books, being as generally such as inculcate practical religion and morality, as those which treat on the controverted points of divinity, have been much read by the subscribers, and it is hoped not without material benefit. To diffuse its influence as widely as possible, a subscriber is at liberty to lend a book to any friend, on being responsible for the injury or loss which may arise.

Fund, which shall be open to the inspection of the members. That three monthly alternate Collectors and Librarians be appointed at each Quarterly Meeting.

6. That the members of the Fund do meet regularly after the afternoon service on the second Sunday of February, May, August and November, to ascertain the amount of the receipts, to decide on the mode of their appropriation, and to promote generally the objects of the Fund; and that a Report of the proceedings be made at the first meeting in every year, by a committee to be appointed at the previous meeting for the purpose.

JOHN FISHER, Secretary.

Chowbent, Lancashire.

On Christmas-Day last, a Fellowship Fund was established in the Unitarian Congregation at this town. Upwards of ninety persons have become members. The objects of the Society are "to afford occasional contributions towards the erection and repairs of Unitarian places of worship; to furnish subscriptions to Unitarian Academies for the education of young men for the ministry; and to other institutions for the promotion and diffusion of Unitarian Christianity; to co-operate in measures which may be expedient for the protection of religious liberty; and to aid any other benevolent or beneficial purpose which the members may approve." PRESIDENT, Mr. *Valentine*; TREASURER, Mr. *Sanderson*; DEPUTY Treasurer, Mr. *Rothwell*; SECRETARY, Rev. B. R. *Davis*.

THE Committee of the *Liverpool Unitarian Fellowship Fund* have published their First Annual Report. The subscriptions for the last year amounted to £110 13s.; the number of subscribers is upwards of 160. The following votes are reported and explained: CHAPELS,—Falmouth, £10; Newchurch, £5; Rochdale, £20; Oldham, £5; Alnwick, £20; York, (Baptist,) £5; Colchester, £10; Boston, £5; Lincoln, £5; and Ripley, £5. To the Lancashire and Cheshire Unitarian Association the sum of £10 was presented. The Committee publish a resolution expressive of their desire to co-operate with other Fellowship Funds in contributing to W. Roberts's plan of printing Unitarian works in the Malabar tongue. The officers of the Society for 1820 are—President, Rev. John Yates; Treasurer, Mr. R. V. Yates; Secretary, Rev. George Harris.

Loughborough and Mountsorrel Fellowship Fund.

At a meeting of the Committee of the Loughborough and Mountsorrel Fellowship Fund, on Sunday, January 9, 1820, it was resolved,

That this Committee has viewed with the greatest pleasure, the alacrity with which its recommendation of the cause of Unitarianism in India has been received and acted upon by the Fellowship Fund Societies of Liverpool, Exeter, Taunton, Sheffield, Chesterfield, Lincoln, &c.

That this Committee sees the importance of an unity of action in whatever assistance is given to India, and, therefore, gratefully avails itself of the very valuable offer which Dr. Thomas Rees has made of his personal services, who, from his official situation as Secretary to the Unitarian Society, and from his correspondence with William Roberts, of Madras, is eminently qualified to apply to the best purpose whatever money may be raised in England.

That Dr. Thomas Rees be requested to accept the thanks of this Committee for the offer of his assistance, and to receive the sum of 5*l.* to be applied in a manner most conducive to the dissemination of Unitarianism in India.

The Committee takes this opportunity of again calling upon those Societies for aid, who have not yet announced their intention of co-operating in the design.

Unitarian Association.

THE public will no doubt give the Committee of this Society credit for every disposition to forward the wishes of the body of Unitarians, with regard to the proposed alteration of the Marriage Law. They will be aware, however, that in the present state of affairs, with Parliament so near its dissolution, it is impossible to do any thing with effect. The Committee will, however, eagerly embrace the first opportunity that shall offer, on the assembling of Parliament, to renew the discussion of the subject, hoping that the commencement of a new reign may be auspicious to the success of their earnest efforts in the task confided to their care.

THE Annual Sermon, recommending the useful purposes of the Society for the Relief of the NECESSITOUS WIDOWS AND CHILDREN OF PROTESTANT DISSENTING MINISTERS, will be preached by the Rev. T. C. Edmonds, of Cambridge, at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, on Wednesday the 5th of April next. Service to begin at Twelve o'Clock.

A List of the Committee of Deputies Appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1820.

William Smith, Esq. M. P. Chairman, Philpot Lane; Joseph Gutteridge, Esq. Deputy Chairman, Camberwell; James Collins, Esq. Treasurer, Spital Square; Samuel Favell, Esq. Camberwell; John Addington, Esq. Spital Square; John Towill Rutt, Esq. Clapton; Edward Busk, Esq. Pump Court, Temple; James Esdaile, Esq. Bunhill Row; W. Aiers Hankey, Esq. Fenchurch Street; William Hale, Esq. Homerton; David Bevan, Esq. Walthamstow; William Burls, Esq. Lothbury; Joseph Bunnell, Esq. Southampton Row, Bloomsbury; James Gibson, Esq. Lime Street, Fenchurch Street; James Pritt, Esq. Wood Street, Cheap-side; Thomas Wood, Esq. Little St. Thomas-Apostle, Queen Street; John Christie, Esq. Hackney Wick; Samuel Jackson, Esq. Hackney; William Tiford, Esq. Turner Square, Hoxton; William Shrubsole, Esq. Bank; William Freme, Esq. Catherine Court, Tower Hill; Robert Wainewright, Esq. Gray's Inn Square; John Bentley, Esq. Highbury; William Marston, Esq. East Street, Red Lion Square.

Quarterly Unitarian Meeting of Ministers in South Wales.

On the 30th of Dec. last the Quarterly Meeting of Unitarian Ministers was held at Merthyr Tydfil, Glamorganshire, and notwithstanding the severity of the weather, was attended by ten ministers. Mr. B. Philips, of St. Clears, introduced the morning service, and Mr. John Davies, of Capel-y-Groes and Ystrad, Cardiganshire, preached from Acts iv. 19, on the principles of dissent from established religions. Mr. Davies was requested to publish the sermon by many that heard and admired it; but he declined to comply with their wishes. As soon as the service was concluded, a conference was held, at which the subject proposed and discussed was, "The Sin against the Holy Ghost:" Mr. Thomas Evans, of Aberdare, in the Chair. The next meeting is to be held at Carmarthen on the first Thursday after Easter Sunday, Mr. J. James, of Gelli-Onnen, to preach. In the evening, Mr. J. Thomas, of Pant-y-defaid, Cardiganshire, delivered a sermon, in English, on the goodness of God, from Psalm cxlv. 9, and Mr. J. James, of Gelli-Onnen, spoke in Welsh, on the kingdom of Christ not of this World, from John xviii. 36. In the evening of the 29th, a meeting was held at Aberdare, about four miles west of

Merthyr, at which Mr. J. James, of Gelli-Onnen, attempted an explanation of the 6th verse of the ixth chapter of Isaiah, and Mr. B. Philips, of St. Clears, delivered a discourse on the preaching of Christ, from Acts v. 42.

J. JAMES.

January 21, 1820.

The next Meeting of the *Gainsborough, Hull, Thorne, &c. Association*, will be held at *Lincoln*, on Wednesday, March 29th. There will be service on the Tuesday evening, on Wednesday morning, and also in the evening.

Irish Schools.

It may not be known to all our readers that the BAPTISTS of this country have a Society for supporting SCHOOLS IN IRELAND, with a view to the introduction of the Scriptures amongst the Roman Catholic children. These schools have been violently opposed by some of the Roman Catholic priests, whose conduct on the occasion has been declared illegal by the Grand Jury of the county of Mayo. In reply, Dr. KELLY, the titular Archbishop of Tuam, has written several letters against the schools, in the Dublin Weekly Register. He has also addressed a Pastoral Letter on the same subject to the clergy and laity of his diocese, accompanied by a letter from the POPE to the Irish prelates, warning them against "Bible-schools, supported by the funds of the heterodox," and complaining "that the directors of these schools are, generally speaking, *Methodists*, who introduce Bibles translated into English by the Bible Society, and abounding in errors, with the sole view of *seducing* the youth and entirely eradicating from their minds the truths of the orthodox faith."—Notwithstanding this rescript, Dr. WALSH, Roman Catholic Bishop of Waterford, has lately enjoined upon the people of his diocese, in an "Apostolic Charge," to peruse carefully the Holy Scriptures, of which he says the Douay and English versions are alike in matter. In agreement with this liberal opinion, a Bible Society has been formed at Dublin for the purpose of printing and distributing amongst the poor, a translation of the Vulgate, or authorized Scriptures of the Roman Catholic Church. The expense of a stereotype edition of 20,000 copies is borne by both Protestants and Catholics; but Protestant peers and gentlemen seem to take the lead in the Society. To oppose with success the Protestant schools, the prelates perceive that they must have schools of their own; and thus, from whatever motives, the poor Irish will probably be henceforward better educated; an effect which all lovers

of their species and all true Christians, especially such as sympathize in the wrongs of Ireland, will fervently rejoice.

FOREIGN.

FRANCE.

This country, doomed to agitations, has been recently convulsed by an atrocious crime, the assassination of the *Duc DE BERRI*, second son of Monsieur, in whose line the Bourbons hoped for the perpetuation of their family. He fell on the night of Sunday week the 13th inst. by the hand of a political fanatic, who plunged a poniard into his breast at the door of the Opera House. The desperado's name is *Louvel*. He avows himself a Bonapartist, and glories in the deed. At present, no one can foretell the consequences of this event. The party adverse to liberty in the two Chambers are endeavouring to profit by it, in order to forward their scheme of invading the Charter. Bills, similar to those lately passed in England, are proposed for curbing the press and stifling the public voice. The French improve upon the British ministers, and ask for a suspension of the Habeas Corpus; that is, in effect, for the restoration of the *Bastille*, where persons suspected of being suspicious or hateful to sycophants or dreaded by apostates, may be shut up, at the will of a creature of the Court, without explanation, without trial, and, if the imprisonment be merely malicious, without the possibility of redress. Thus it is that violence and crime, on the part of the pretended friends, but in truth the worst enemies, of freedom, strengthen the hands of governments, and give to their tyranny the momentary advantage of public sympathy.

[While we write this, intelligence is brought us of some new plot, some meditated act of desperation, against the King's ministers, detected in a handful of our deluded countrymen, who are known by their excessive violence, wickedness and folly. Should the fact agree with the report, the occurrence will be most deeply deplored, not by the partisans of ministers, but by the enlightened and temperate friends of liberty. It is as if the conspirators designed to increase the influence of Government at the ensuing general election.]

Egyptian Annals.—The publication at Paris of *LES ANNALES DES LAGIDES* has disclosed a fact that the learned in general are not acquainted with. The number of reigns of the Greek Egyptian kings, successors to Alexander the Great, has been generally fixed at ten; but proof is here adduced that they amounted to twenty-one. This work was crowned last year with the particular sanction of

the Royal Academy of Inscriptions and Belles Lettres, at the competition for prizes; and it has been justly recommended in various French periodical publications, as one of the most important that has appeared on ancient history for many years.—It contains, in fact, the history of Egypt, under the Ptolemies, from Alexander to Augustus; and, as those Kings had a share in almost all the great events that occurred either in Europe or Asia, for about three centuries, a chronological synopsis of their history serves also to illustrate that of the princes or states that were their contemporaries. A number of chronological tables are annexed, with two cuts or plates, of medals. The author is M. FIGEAC.

Turkish Bible.—Through the indefatigable attention of Professor KIEFFER, the Editor, aided by the advice of Baron SYLVESTER DE CACY, the New Testament having been completed at Paris, preparations are making to accomplish the printing of the whole Bible, under the same superintendence, with all practicable dispatch.

Parga.—The proprietors of a public journal published at Boulogne, entitled *The Telegraph*, have offered a prize to the author of the best heroic poem on the evacuation of *Parga*. The poets of all nations are invited to the competition. The prize, a beautiful silver urn, with antique emblems, bearing this motto, from *Virgil*,

Nos patriæ fines et dulcia linquimus arva,

Nos patriam fugimus.

Chronicle of Eusebius.—The public have been already apprized of the publication, in the *Armenian* language, of the *Chronicle of Eusebius*; to which may be added that Dr. ZOHRAH, who brought the MSS. to Constantinople, has assisted M. MAJO in the Latin translation, and in the publication, by augmenting it with a copious preface, with notes, and with the *Chronicle* of Dr. SAMUEL, an Armenian writer who lived in the thirteenth century.

AMERICA.

UNITARIANISM IN AMERICA.—Our correspondence with the United States is considerably increased, and we expect to be able to furnish our readers with a more regular series of articles of intelligence from this country, interesting on so many accounts, but particularly as opening a door to religious truth. A respectable Correspondent, writing from *Charleston*, S. C. Dec. 13, 1819, says,

"Unitarianism is rapidly increasing in this country. Prejudice is strong, but it is gradually yielding to the power of truth. Mr. CHANNING'S Ordination Sermon at Baltimore (see *Mon Repos*. XIV. 635, 648) went through eight editions in four months. Not less than 15,000 copies were sold in that period, and it is yet in high demand." Our Correspondent also sends for our work the following notice, promising further particulars in addition to those given (XIV. 241) respecting the rise of Unitarianism at *Charleston*:—
"ORDINATION. On Wednesday, Dec. 1, Mr. SAMUEL GILMAN, late an officer in Harvard University, was ordained to the pastoral charge of the Second Independent Church in Charleston, S. C. The Introductory Prayer and Sermon, by the Rev. Mr. TUCKERMAN, of Chelsea, Mass. The Ordaining Prayer and Charge, by the Rev. Mr. PARKS, Minister of the Independent Churches at Stoney Creek and Saltketcher, S. C. The Right-hand of Fellowship and Concluding Prayer, by the Rev. JARED SPARKS of Baltimore." The gentleman last-named is the minister of the new Unitarian Church, Baltimore, at whose ordination Mr. Channing preached his celebrated sermon, which, as we have before announced, is republished, in a cheap form, in this country.

CATHOLIC MISSION IN KENTUCKY.—The French mission in this state prospers to a degree almost incredible. The bishop, who assumed the direction of it in 1810, in the short space of four years procured the erection of twenty-seven churches and founded forty-three distinct congregations. He is now raising a cathedral, and the Protestants readily second his wishes. The missionaries are spreading over a territory of 500 leagues adjacent to the Missouri.

SPAIN.

A cloud of mystery hangs over this ill-fated land. It is known that for weeks there has been an insurrection amongst the troops destined for the subjugation of the revolted South American Colonies, and that the Insurgents have been able to make a stand against such troops as FERDINAND can command. But what is the strength, or what the design of the Insurgent troops, how far the rest of the soldiery feels with them, and with what sentiments the people look on, is at present matter of conjecture. Viscount CHATEAUBRIAND, the French Ultra, has discovered that the insurrection at Cadiz is the work of the English Radicals! This discovery is worthy of the sagacity of a writer who pronounces FERDINAND "the best monarch in the world!"